The METHODIST WOMAN

APRIL 1957

Widening fellowship at the Annual Meeting of the Woman's Division of Christian Service.

Letters... Letters...

—We Get Letters, Too!

DEAR MRS. MEEKER:

Oh, no—please do not change the cover of THE METHODIST WOMAN; it has always been so attractive and pretty. I did not even recognize it this time.

This cover cheapens it too much. In fact, it reminds me of a little cheap farm paper that gets into my P.O. box, occasionally through error.

Most magazines are sold by their attractive and colorful covers, as they all have them. So I hope THE METHODIST WOMAN, which all Methodist women love, will not loose its attractive color and beauty.

Mrs. J. W. Hill
Colorado City, Texas

DEAR EDITOR:

I liked the way THE METHODIST WOMAN "looked" through the years. It was easy to read. I find this slick finished paper hard to read and for that reason I'd like to have the paper used that has been used before.

I suppose I have been a subscriber as long as any one else, as I have had it in my home from the very first issue and I *have read it.*

I am not too pleased to have it in its new "dress." Sorry.

Mrs. A. F. Moor
Marietta, Georgia

DEAR MRS. MEEKER:

The January METHODIST WOMAN has just arrived at our house.

We are delighted with her. The "new look" is indeed becoming and, also, her growth in information and inspiration.

Mrs. W. L. Perryman
Joplin, Missouri

DEAR MRS. MEEKER:

Congratulations on the "new look." Something made me read that issue from cover to cover for the first time. It came today, and when I arrived home from work tonight I picked it up and went right through it from article to article.

I certainly like the texture of the paper. It apparently makes it easier to read, and certainly what you want most of all is readers. With so many papers and magazines coming into my home, some things can be overlooked or given scant attention.

This new set-up did the trick.

Gladys Hilliard,
Wilmington, Delaware

DEAR MRS. MEEKER:

Congratulations! I like THE METHODIST WOMAN's new dress. She looks very elegant and up to date.

(Mrs. A. R.) Ruby Burgett
Denver, Colorado

DEAR MRS. MEEKER:

Surprised? No, Methodist women can do anything. Pleased? Yes, so much so that I read the entire issue of the January edition of THE METHODIST WOMAN at one sitting. I could not lay it aside. Thank you. I wish every member of the Woman's Society of Christian Service would take time to read just this one issue. I am sure she would be sold on the idea of selling it to others. "Let's Go Through Together" this coming year. We have a magazine that we can be proud of.

Mrs J. J. Perkins
Wichita Falls, Texas

DEAR MRS. MEEKER:

The only thing better than the *outside* of THE METHODIST WOMAN is the inside—it's a gold mine.

Helen F. Tomm
Delavan, Illinois

Why Editors Get Gray—Or Fired

The article, "The Better to Serve," printed in the February issue, took an episcopal prerogative and assigned Rev. Larry Eisenberg to the Brentwood Church, one of the suburban churches of Nashville, Tennessee. That information was in the background material given to Mrs. Hilda Lee Dail, from which she wrote the article. But it was an error. Now we want to set the record straight.

The pastor of the Brentwood Church is Rev. Philip Ritter, highly praised by his district superintendent and his bishop for his good work.

Mr. Larry Eisenberg and his family attend the church, but Mr. Eisenberg and his wife, Helen, are a husband-wife team of recreation specialists. They are well-known authors who wrote *The Handbook of Skits and Stunts; The Family Pleasure Chest; The Family Fun Book.*

Quiz:

1. **Program theme for 1957-1958.**
2. **Name new staff members.**
3. **Contributions of Korean social centers.**
4. **What is the per capita giving?**
5. **Two reasons for joining the Woman's Society.**
6. **What is the adult membership?**
7. **Number of missionaries and deaconesses recently commissioned.**
8. **A Week of Prayer project.**
9. **Training opportunities for Youth Work.**
10. **Two inducements for what?**

Second class mail privileges authorized at Cincinnati, Ohio.
Subscription price $1.00 a year; combination (with *World Outlook*) $2.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year, $1.00, combination (with *World Outlook*), $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All other foreign countries: $1.40; combination (with *World Outlook*), $3.00. REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure also to send us the old one, enclosing if possible your address label from a recent copy.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

Mrs. C. A. Meeker, *Editor*
150 Fifth Avenue, New York 11, N. Y.
Mrs. E. LeRoy Stiffler
Publication and Business Manager
Mrs. C. C. Long
Circulation Manager and Secretary of Literature
7820 Reading Rd., Cincinnati 37, Ohio

Staff Contributors

CHRISTIAN SOCIAL RELATIONS

Miss Thelma Stevens, executive secretary; Mrs. C. A. Bender, associate secretary.

SECTION OF EDUCATION AND CULTIVATION

Miss Dorcas Hall, executive secretary; Mrs. Maude White Hardie, assistant to executive secretary.

Missionary Education: Miss Elizabeth Stinson, secretary.

Wesleyan Service Guild: Miss Lillian A. Johnson, secretary.

Student Work: Miss Dorothy Nyland, secretary.

Youth Work: Miss Helen L. Johnson, secretary.

Children's Work: Miss Ruby Van Hooser, secretary.

LITERATURE AND PUBLICATIONS

Mrs. C. C. Long, circulation manager and secretary of Literature.

OFFICERS

Woman's Division of Christian Service

President—Mrs. J. Fount Tillman, R.F.D. 1, Lewisburg, Tennessee.

Vice-President—Mrs. T. Otto Nall, 2748 Marcy Avenue, Evanston, Illinois.

Recording Secretary—Mrs. J. Ernest Wilkins, 4708 Blagden Terrace, N.W., Washington 11, D. C.

Treasurer—Miss Marguerite Harris, 150 Fifth Avenue, New York 11, New York.

Vice-Presidents and Chairmen of Departments

Department of Christian Social Relations—Mrs. A. R. Henry, 608 Wilson Avenue, Menomonie, Wisconsin.

Department of Work in Foreign Fields—Mrs. John M. Pearson, 234 North Street, Newburgh, New York.

Department of Work in Home Fields —Mrs. C. P. Hardin, 108 So. Crest Road, Chattanooga, Tennessee.

Section of Education and Cultivation —Mrs. H. F. Brandt, Aurora, Ohio.

The METHODIST WOMAN

7820 Reading Road, Cincinnati 37, Ohio
Published monthly (bimonthly July and August)
by the
Woman's Division of Christian Service
Board of Missions of The Methodist Church

APRIL, 1957 Volume 17—Number 8

★ ★ ★ Contents ★ ★ ★

	PAGE
Stand Up and Tell . . . by *Josephine Beckwith*	4
The Seventeenth Annual Meeting	5
Significant Contributions, by *Peggy Billings*	8
An Unforgettable Scene, by *Mrs. Frank G. Brooks*	10
Learning to Live Together, by *Muriel Day*	12
Camping . . . *Meeting God Out-of-Doors*, by *Anna M. Thielz*	14
Hong Kong—*A Hole in the Bamboo Curtain*, by *Mrs. Marie Tong Liang*	16
Men and Women in the Church, by *Madeleine Barot*	18
Concerning the Membership Committee, by *Dorcas Hall*	20
Circles: Justice and Peace for All People, by *Mrs. H. Stewart Austin*	21
Feed My Sheep, A Pledge Service, by *Mrs. Walter Faber*	22
"Heralds of Christ"	23
Wesleyan Service Guild	35

Lines of Work . . .

Christian Social Relations
Resources for Model U.N. Meetings 28
Organization and Promotion
We Believe in Effectiveness 31
By Their Fruits Ye Shall Know Them 32
How Do We Evaluate? 34
Student Work 38
Youth Work 39
Children's Work 40
Literature and Publications 42
Missionary Education
Summer School Opportunities 45

Cover: Informal conversation groups widened horizons and fellowship at the Annual Meeting of the Woman's Division. *Left to right:* Newly commissioned deaconesses, Miss Ann Pearre, rural worker, Young Harris, Georgia; Miss Charlotte Burtner, studying at Hartford Seminary Foundation, Hartford, Connecticut; and Miss Gwendolyn Querdibitty, Youth Member of the Board of Missions, from Carnegie, Oklahoma. Miss Querdibitty belongs to the Oklahoma Indian Mission.

Stand Up and Tell...

What Do You Know About Jesus?

a meditation — *by* JOSEPHINE BECKWITH

APPEARING on a leaflet for Urban Work is a picture of three preschool children, one of whom is named Thomas—an active little fellow with a sparkling personality.

Tommy was an ardent television fan. During the play period at nursery school he reproduced and enacted much of what he saw on television.

However, not all of Tommy's play ideas came from television, for he was a regular attendant at church school and most of the time attended morning services with his mother and older sister. And so, there were times when Tommy preferred to hold church service or church school with the preschool children. On such occasions he would arrange the small chairs "church fashion," and would pretend to preach. After the "sermon" he would dismiss the "congregation" and shake hands with the children as they left their seats.

Sometimes Thomas preferred to have church school. From this performance an observer could gain a limited idea, at least, of the kind of church-school teacher Thomas had. Regardless of other changes in his procedure two things were consistent—he never called the children by name, although he knew each of their names, and he always required a child to stand when answering the question that he had asked. Although I am sure that few of the children understood the questions, they were cooperative and stood to give an answer (as vague to me as the question) which was or was not accepted.

One day during Tommy's church-school question-and-answer period he asked a question which is the basis of this meditation. At the age of four, he could not have understood the significance of the question nor the challenge involved in the answer. I have no idea what answer the child gave. I was struck by the question, "Little girl, stand up. Tell me, what do you know about Jesus?"

Since the beginning of time man has been in search of knowledge. His compulsive urge to know has led him to explore the deep recesses of the earth; to attempt to confine the elements of the atmosphere; to study the course of the stars. Men from Mars, satellites, and space ships are a part of the conversations of even the small child.

Man has not only been interested in the universe, but in many ways he has also sought to know something about its Creator. Volumes have been written on the philosophy of religion; science, and religion; and man's relationship to God.

Cultural values have not been overlooked. An interest in ancient writings and in masterpieces of art and music have enriched our lives as a part of creative expression.

Yet, in a time of our history which might well be referred to as "the push-button age" as well as the atomic age, perhaps the answer for which man seeks most earnestly is the one to Tommy's question, "What do you know about Jesus?"

We, as missionaries, deaconesses, workers, staff members, and other personnel in the Woman's Division, are deeply concerned with the demands made on us. Rightly so, for programs must be planned, staff members must be secured, schedules arranged, reports made, and budgets balanced. Our own professional standards must be maintained.

However, no matter how important all of this may seem, is not our great concern and ultimate goal to bring the answer to Tommy's question to those whom we contact daily?

We have much to say about the architectural designs of our churches; the professional qualifications of our ministers and church-school staff; the total budget raised by our Woman's Society of Christian Service, but what do we know about salvation and power of God in our lives? We hear of the physical, mental, and social ills of our community, increased rates in divorce, illegitimacy, delinquency. What is the message of salvation as a cure for these illnesses?

According to radio and television there seems to be abundant faith in people today, for one can buy anything from "the car with the forward look" to small estates in Florida with little or no down payment. But what do you know about an abiding faith in Jesus Christ and the ultimate goodness of mankind?

From an economic point of view it seems that the nation as a whole has a hopeful outlook. Perhaps we have finally caught up with prosperity "just around the corner." Does economic prosperity mean that man goes about with hope in

his heart? What is the fine line that separates you from those who live in despair? What makes the alcoholic, the drug addict, the resident on skid row or—if in a higher economic status—the regular visitor to the office of the psychiatrist?

And then there is love. Is our love all-inclusive or do we love only those in our own friendship groups or social circles?

Each of the foregoing questions may be answered intellectually in the affirmative. But according to Tommy, answers were not enough. "Stand up," said Tommy, "and tell me." Consistent action must accompany intellectual affirmation. If there is one point at which we have failed it is that our performance has not been in keeping with our profession. Salvation is a personal experience with God that compels one to proclaim the gospel of Good News. We are saved for a purpose—not a sanctimonious withdrawal—but active participation in the work of the Kingdom of God. Thus our work in rural areas, our hospitals and homes, our social agencies, and our educational institutions are channels through which this gospel can be proclaimed.

Faith. What do we know about faith—faith in God at work in the world today? Can you stand up and say with Paul, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"?

Hope. Eternal hope. Can we proclaim Christ as the Hope of the world, or are secularism and materialism the hope of the world? In our country and in our world today there is an ever-growing idea that this is a secular or materialistic age. Some feel that devotion to our families, participation in philanthropic efforts, or working for a "cause" can take the place of our Christian responsibility. Is Christ the Hope of the world or are *things* the hope of the world?

Love. Love was the essence of the message of Jesus Christ. He talked about it. He lived it. What do you know about His redeeming, all-inclusive love which transcends all barriers of race, creed, or economic status; that respects the personality and dignity of man, whether we respect His way of life at the time or not?

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

Men do not always ask these questions directly, but they are continually asking them *indirectly,* and each day we are providing some kind of answer.

Men are not seeking philosophical answers. People living on dirty streets, in crowded city slums, paying high rents, may never have heard of and are only casually interested in reading about the power of positive thinking. However, they will listen to the story we tell with our lives as we have daily contacts with them.

Since Tommy was only a preschool child, we could hardly expect him to be aware of the third implication of his question. Why is it so important to stand up and tell what we know about Jesus? Why is man asking? Perhaps man is saying, "Tell me. I want to know Him for myself." That is the ultimate purpose of our work. "Tell me, that I, too, might become like Him and be filled with the spirit of Christ—for all of life."

SEVENTEENTH ANNUAL MEETING

New Staff Members

MISS SARAH PARROT
Associate Editor of Literature

MISS BEVERLEY BERRY
Assistant Treasurer

MRS. MARION WEBSTER
Assistant Secretary to Department of Work in Foreign Fields

AN organization with more than forty staff members is bound to experience changes from year to year. As the work grows, new personnel must be added for the expanding program, and new staff persons must be found to replace those who retire or resign.

At the Seventeenth Annual Meeting the Woman's Division accepted with regret the resignation of Miss Alyce L'Heritier, associate editor of literature. Miss L'Heritier came into the work as an editorial assistant in October, 1947, and was elected associate editor in March, 1948. During those nine years she was responsible for a wide variety of materials including the program book for the World Friendship Group of Girls. Every piece of material she edited carried the stamp of her meticulous workmanship. We are grateful for her years of valued service.

It is customary for staff members to be introduced by the chairman of the department in which they serve. However, it is my pleasure to introduce those who do not have such a relationship, but are in a general classification. This includes the treasurers and editors.

Associate Editor of Literature

To fill the vacancy in the editorial staff, the Woman's Division elected Miss Sarah Parrott as associate editor of literature. Miss Parrott is well qualified by training, experience, and knowledge of the program and work. A graduate of Randolph-Macon Woman's College, Lynchburg, Virginia, she did graduate study at William and Mary College, Williamsburg, Virginia.

Her first experience was in newspaper work. For four years she was news editor of the *Newnan Herald* in her home town, Newnan, Georgia, and for three years a staff writer on the *North Carolina Municipal News* in Raleigh, North Carolina. The next three years were spent as assistant to the executive secretary of the Board of Women's Work of the Presbyterian Church, U.S., in Atlanta, Georgia.

The terminology and nomenclature of the organization are not strange to Miss Parrott, for she served more than five years as an editorial assistant in the editorial offices of the Woman's Division. For the past year she was a staff writer for the Department of News Service of the Board of Missions.

The Woman's Division welcomes Miss Parrott as a staff member.

Assistant Treasurer

The Woman's Division is happy to announce the election of Miss Beverley C. Berry as assistant treasurer. Miss Berry came to the Board of Missions in 1954 as assistant to the director of the Crusade Scholarship program. In January, 1955, she was elected as assistant secretary in the Department of Work in Foreign Fields. The next year she resigned from that position to become the chief accountant for the Woman's Division of Christian Service.

Miss Berry attended Florida State University at Tallahassee and holds a bachelor of science degree in business. She did graduate work at the university and was a graduate assistant in the department of business education.

Miss Berry likes to keep her home ties, so she retains her church membership in the First Methodist Church of Ocala, Florida, but is active in Christ Church in New York City, and teaches a Sunday-school class in First Church, Flushing, New York.

The Woman's Division welcomes Miss Berry in this new staff relationship.

MRS. J. FOUNT TILLMAN
President of the Woman's Division

Department of Work in Foreign Fields

The Department of Work in Foreign Fields is pleased to announce the addition of a new member to its staff, Mrs. Marion Webster, who was elected to the position of Assistant Secretary of the department at the annual meeting of the Board of Missions.

Mrs. Webster has a background of wide experience in the work of the local church. As a member of McKendree Methodist Church in Columbus, Ohio, she has been, at various times, the president of the Woman's Society of Christian Service, chairman of the Commission on Education, adviser to the Methodist Youth Fellowship. She has served as lay delegate to the annual conference, and for the past four years as recording secretary of the Ohio Conference Woman's Society of Christian Service. Her professional experience includes the position of secretary to a church in Columbus, Ohio.

A real Buckeye, she was born and educated in Columbus. Her daughter, Mrs. Ann Brauner, lives in that city.

The Woman's Division extends a warm welcome to Mrs. Webster.

MRS. JOHN M. PEARSON
Chairman

Opportunities and Responsibilities

SERVICE opportunities and Christian responsibilities were presented to the members of the Woman's Division during the Seventeenth Annual Meeting held at The Inn in Buck Hill Falls, Pennsylvania, January 8-12, 1957. The East Room was filled to overflowing at every session, for many visitors were in attendance. Among these were members of the standing committees which met prior to the opening of the Woman's Division meetings; a number of conference presidents, and officers of Continuing Corporations; and official visitors and liaison representatives from other agencies of the church. These groups included former members of the Woman's Division—Mrs. J. D. Bragg, first president of the Woman's Division, now a member of the Council of World Service and Finance; Mrs. James Mawha, Board of World Peace; Mrs. Edward R. Bartlett, Board of Social and Economic Relations; Mrs. J. Howard Ake, Continuing Corporation of the Woman's Home Missionary Society.

Absentees were few. Three staff members were not present due to illness, and Mrs. Alfred Lowther was detained at home by the illness of her husband.

The roll call reminded us of the wide representation in the Woman's Division. Members come from all over the country. And they are unsalaried *volunteers* who give gladly of their time and service. One staff member said:

"An annual meeting always thrills one. I am impressed by the devotion of our volunteer leadership and the seriousness with which they approach their tasks in committee work and in reaching decisions they have to make in behalf of the work of the Woman's Society of Christian Service across the church."

There are forty-eight *women* on the Woman's Division; twenty-six of them were elected this quadrennium. (Five newly elected jurisdiction presidents will bring the

number to thirty-one.) Though they were new members or new to their assigned tasks, they took hold with veteran ability.

Mrs. J. Fount Tillman, with her ready smile and quick wit, presided with easy graciousness, friendly appreciation, and understanding. The sessions were long—women have endurance—yet the interest was sustained throughout. A complete report will not be given, but certain items of business and program will be presented. The March issue carried the adopted recommendations of the Department of Christian Social Relations. This issue contains a picture spread and story of the thirty-six candidates of the Woman's Division who were commissioned at the closing session of the Board of Missions.

Every session began with a service of worship that had depth and meaning. The meditation on page four, "Stand Up and Tell—What Do You Know About Jesus?" was condensed from the one given by Miss Josephine Beckwith when the Department of Work in Home Fields presented its program of work. Miss Beckwith is a home missionary now on sabbatical leave.

Meeting these missionaries and deaconesses and hearing them speak is part of the thrill of an annual meeting. A few quotes appear on page 19, and excerpts from speeches will be found in forthcoming issues of THE METHODIST WOMAN.

Finance

The report of the treasurer, Miss Marguerite Harris, made us realize the magnitude of the work. The figures given at the annual meeting were for the fiscal year, June 1, 1955, to May 31, 1956. A full report of finances and comparative balance sheets and appropriations is printed in the *Seventeenth Annual Report.**

Income on Appropriations	**$8,434,420.95**
Expenditures on Appropriations	**7,178,462.62**
Excess Income Over Expenditures	**$1,255,958.33**

The excess of income over expenditures made it possible to vote from surplus a distribution of $600,000 to the three departments of the Woman's Division to be used for nonrecurring projects:

$309,924 for the Department of Work in Foreign Fields

286,428 for the Department of Work in Home Fields

3,648 for the Department of Christian Social Relations

An additional $100,000 was added to the Revolving Fund, making that total $700,000.

In addition to the income on appropriations in the General Fund, the Woman's Division received for the year June 1, 1955-May 31, 1956, the following amounts:

From Bequests	**$ 150,064.07**
From Cash for Supply Work	**924,287.50**
From Week of Prayer and Self-Denial Gifts	**515,582.83**
From Supplementary and Miscellaneous Gifts	**537,011.85**
	$2,126,946.25

Total income for the year was, therefore, $10,561,367.20.

The cost of administration for the year was 4.26 per cent of the cash receipts. The cost of education and cultivation was 5.64 per cent of the cash receipts. The combined cost of administration and cultivation amounted to 9.90 per cent of the cash receipts.

Membership

Miss Dorcas Hall, executive secretary for the Section of Education and Cultivation, reported 1,709,899 members in 31,014 Societies, and a total adult membership (Woman's Society of Christian Service and Wesleyan Service Guild) of 1,841,919. The per capita giving to missions is $5.25.

Everyone who attended the meeting would testify that Methodist women are facing their opportunities of service with an increasing sense of Christian responsibility.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. 75 cents.

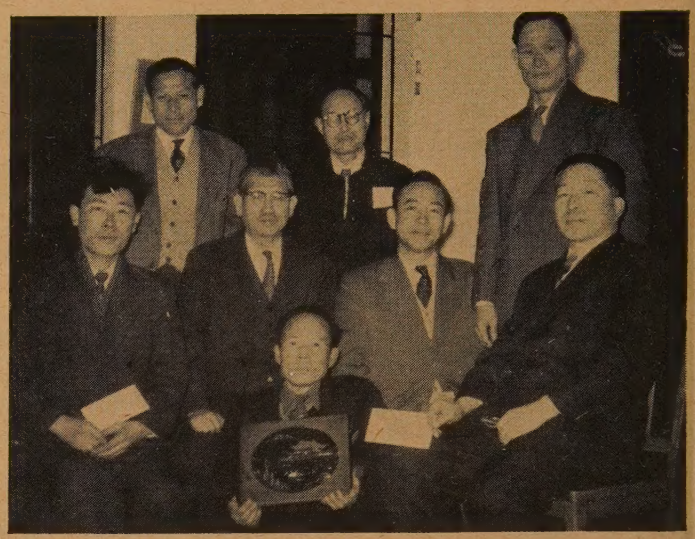
The days were full, but not too full for brief huddles and conversations. (Left to right) Mrs. John Hoyle, Jr., and Mrs. William T. Anderson discuss a point with Mrs. A. R. Henry, chairman of the Department of Christian Social Relations.

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

by
PEGGY BILLINGS

Significant Contributions



Businessmen are also served through the programs of our social centers in Korea.

THIS is a significant period in the work of Christian social centers in Korea. We have entered a new era, and as we go forward, evaluation of the past is invaluable in setting guideposts for future development.

The first social center established in Korea, Tai Wha Christian Social Center in Seoul, opened its doors in 1920. It spear-headed the development of centers in many parts of the land. War and then the absence of missionaries caused the progress of this work to be a jagged, backward-and-forward movement. The beginning of the Korean conflict in 1950 again suspended all work of this nature, but only temporarily.

In 1952 a new center was opened in Pusan, and in 1953 social service work began in Taejon. This was followed by the reopening of Neighborly House in Seoul. When Tai Wha Center was returned by United Nations forces in 1955, its program-in-exile moved back into permanent quarters. The latest center to reopen is the Inchon Christian Social Center which held its dedication ceremonies in the fall of 1956. Urgent requests have been made for the reopening of the center in Wonju. Shortage of trained personnel has made this an impossibility thus far.

Christian social centers, and other work of an institutional nature, have in recent years come under criticism and question. It has been said that these institutions are not related closely enough to the church and that they do not channel their energies through the church; that they are not Christian enough; and that they are isolated entities.

Of our Christian social centers, one can ask in all fairness: What significant contribution have these centers made to the national life of Korea? What significance have their programs had for the family life of the nation? What contributions have the centers made toward raising community standards and individual well-being? What do they do for the church?

There is a real place for children in the center "families".

Influence on National Life

In considering the centers' influence on the national scene, let the record speak for itself: In January, 1924, two nurses, one a missionary and the other a Korean, left the grounds of Tai Wha Christian Social Center on their first house-to-house visitation. This was the beginning of child welfare work in Korea. From small beginnings this work developed into the Seoul Child Welfare Union, and opened the way for the beginning of public-health work in the nation through which undergraduate nurses and doctors could be taught the value of public health.

We are proud to recall that at the end of World War II, Tai Wha's Korean nurse was requested to bring her staff and program into the government. Thus the public-health program of a Christian social center became the first public-health program of the Korean gov-

ernment. This is a contribution by which the whole of Korean society has benefited in thousands of ways.

The centers have also helped to stimulate efforts in another important area: adult literacy and education for poor children above the primary level. While evangelistic missionaries in rural areas were conducting classes for illiterates, the centers were organizing children of the city streets into clubs and instituting similar work among adults and blind women. Work of this nature is still a vital program area in our centers.

A program designed to meet the needs of the entire family has always been in the minds of those responsible for directing this work. As far back as the early 1920's, home builders' institutes, home economics training courses, and other family-related activities paved the way for the development of a family-life program in Korea. Emphasis is placed on the home, for to strengthen the home is to strengthen the nation. In keeping with this tradition, it is significant that the Christian Family Life Movement in Korea in 1955 was an outgrowth of Dr. Irma Highbaugh's work in one of our social centers.

Influence on Community

But what about the centers' influence on individuals and the community? Community leaders, usually non-Christians, happily express their appreciation for the presence in the community of a social center. The block chief is almost always among the first at the center door, outlining his plan for things the center can do for the community. As for individuals, space would not permit the telling of incidents which could illustrate this point. In social work one deals with numerous factors in the individual's life and attempts to blend all these factors into a well-balanced personality. This is a slow process, and often we never see the final result.

There are immediate, dramatic results, of course. "A pair of pants, soap, and an opportunity," as one worker expressed it, might well characterize these. But the social center must look beyond these immediate requirements to the more basic needs of the human personality. It must ever keep its fingers on the pulse of the community, adjusting the program to its rhythm.

Arm of the Church

Our centers are nonsectarian in outreach by their nature, though certainly Christian in method and services. They should be considered the "long arm" of the church, reaching out into areas of society that the church does not reach. Insist on denominationalism, and the center's influence in the community will be split. Insist on sectarianism, and many potential Christians will not enter our doors. This arm cannot be effective if bound to the body. It cannot reach out if bent inward.

There are definite ways in which the centers help the church. In Pusan, thirty-eight out of thirty-nine members of the literacy course applied for baptism. Neighborly House in Seoul houses a new congregation. Tai Wha is the scene of many city and nation-wide Christian meetings, and staff members are active in several city churches. In Inchon there is daily contact between the center and the church next door. Taejon Center has helped the local churches by providing service opportunities for church members. The centers cooperate with Christian educational institutions such as the Methodist Seminary and Ewha University by providing field work opportunities under professional supervision, and offering job opportunities to graduates. Pastors and Methodist women serve on center committees and thus have a voice in policies and programs.

No vital, creative force can be content to review the past. The centers are caught in the life currents of the present, and of the changing future.

Areas of Concern

One area of concern is the breaking down of the old family system since the war. This has produced a rise in juvenile delinquency, hitherto virtually unknown in Korea. Divorce and other symptoms of the broken home create problems. The centers' activities for the teen-ager and young adult take on greater significance when we realize that through them various vacuums in the lives of Korea's young people can be filled and satisfied.

A large segment of Korea's postwar youth is made up of working children and teen-agers, many of them bearing adult responsibilities. Though they are wage earners, they are not adult in their thinking and

(*Continued on page 41*)

Mothers, eager to learn, come to the center for classes, recreation, and discussion.

by MRS. FRANK G. BROOKS

An Unforgettable Scene

The Reverend Elda Daniels, a missionary teacher, baptizes one of the students.

THE most unforgettable scene I ever saw was in October, 1956, at Ewha Woman's University in Seoul, Korea. Truly the "Holy Spirit descended" as seven hundred young women were baptized, individually, by *six* ministers.

"Mass evangelism," you say. No, it was educational evangelism at its best. "Mass baptism!" No! To each girl, as she knelt before a minister, the sacred words were said: "I baptize *you* in the name of the Father, and the Son, and the Holy Ghost. Amen."

The specific place in which this great example of Christian witnessing occurred was the new Grand Auditorium at Ewha—a school close to the hearts of Methodist women for seventy years. This auditorium seats about four thousand people, but that October morning more than five thousand crowded in: chairs were in the aisles; people stood in the balcony and around the walls.

Dr. Helen Kim, president of Ewha University, was in the United States recently as a representative of the Republic of Korea. This young republic sent a team of five to present the cause of Korea's membership in the United Nations.

On the platform facing the student body were two hundred forty-seven teachers. Behind the pear flower (Ewha's symbol) pulpit sat Dr. Helen Kim and Dr. Harry Denman.

For ten days Doctor Denman, general secretary of the Methodist Board of Evangelism, had been conducting an evangelistic mission. This was the culmination: a service of baptism and rededication.

To me Doctor Denman's method of winning these young women, as well as twenty-seven adults, was unique. He spoke slowly, simply, and quietly; he quoted at length from the Bible; his illustrations were from the Scriptures. The Reverend Elda Daniels, a missionary teacher from Canada and one of the six ministers who baptized the young women, expressed her appreciation of Doctor Denman:

> Looking over preceding events I recalled Doctor Denman's daily thought-provoking sermons, his Christ-centeredness, his down-to-earthness. Never at any time was he overly persuasive. Never was the individual put on the spot in an embarrassing way. . . . The special choir numbers were quieting rather than exciting. In short, there was no mass hysteria. . . . Undergirding the whole movement was prayer—preparing for it for many days ahead and sustaining the movement as it gained in strength and power.

Each afternoon there was a question-and-answer period. Attendance was optional, but it increased from one hundred twenty-five the first day to two thousand the last day. Most of the questions were theological. There were Eng-

lish-speaking groups and Korean-speaking groups. At all times Dr. Helen Kim was the interpreter; she was magnificent, the Koreans said. I know she was, for the message came from her heart.

Many private interviews were held by Doctor Denman, Doctor Kim, the faculty, the chaplains, and others. Christian students and faculty used the "each one reach one" method.

The follow-up work of deepening the faith of these new Christians has been carefully planned. Immediately following the baptismal service, eight hundred twenty-four students and faculty signed rededication cards. This expression of Christian faith and love was second only, *in inspiration to me*, to the baptismal service itself. These people, too, had renewed and deepened their Christian faith. This group of eight hundred twenty-four and others will lead and guide the new Christians and non-Christians, again using the plan of each girl helping one other girl.

Yes, it was an unforgettable scene. In years to come, I shall be glad to say: "It is true; I was there."

Left to right: Dr. Helen Kim; Mrs. Hugh D. Taylor, of Canada; Mrs. Frank G. Brooks; Miss Harriett Morris, a missionary teacher.

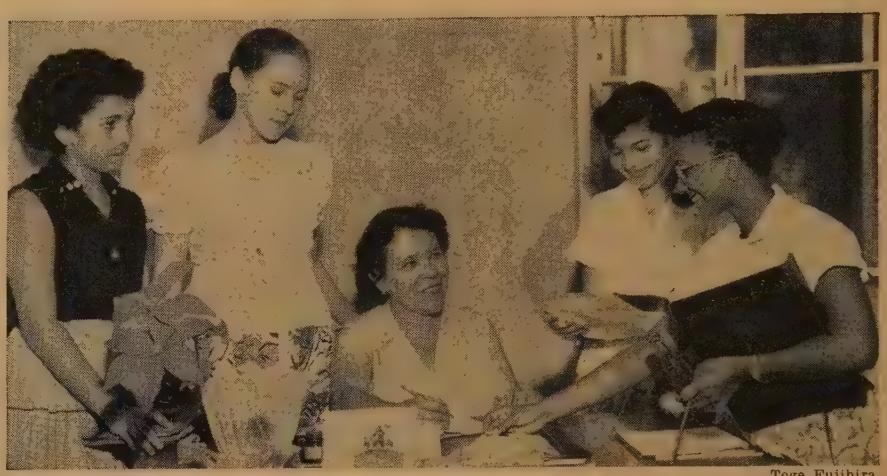
Dr. Helen Kim interpreted for Dr. Harry Denman who conducted the evangelistic mission at Ewha.

Seven hundred people, including adults as well as students, were baptized in Ewha's new Grand Auditorium on October 19, 1956.

Learning to Live Together...

another article on the home mission theme for 1957-1958

"Christ, the Church, and Race"



Toge Fujihira

There is friendly, interested contact between teacher and pupil at George O. Robinson School in Santurce, Puerto Rico.

by MURIEL DAY

I have called you friends. John 15:15.

FOR thirteen years I served as dean of the School of Missions at Gulfside, Mississippi, the only religious and recreational center for Negroes in the United States. It was a rich experience to work with leaders and potential leaders of the Negro race and to introduce friends of both races to each other. Our primary purpose was to hold the finest School of Missions we could plan and conduct, but out of this working together grew an understanding and appreciation of each other that gave an inner satisfaction and a widening horizon. My acquaintance with Bishop and Mrs. Robert E. Jones and the many leaders in church and community was a great privilege, and I covet a similar one for all members of the Woman's Society of Christian Service.

Jesus' words take on new meaning as we think of the significance of the statement, "I have called you friends." It includes the opportunity for friendships which we give to students in our schools where we have biracial staffs. Some follow the pattern of Allen High School, Asheville, North Carolina, where there is a Negro superintendent and a white principal; others that of Browning Home and Mather Academy, Camden, South Carolina, which has had a white superintendent and a Negro principal for several years. At Boylan-Haven School in Jacksonville, Florida, the white superintendent also doubles as principal. Harwood Girls' School in Albuquerque, New Mexico, also has a competent interracial staff. Efficient and cooperative staff members of different races working together create interracial understanding.

Sometimes we have to take our experiences vicariously, for we cannot all visit the institutions and meet the workers. Through reading we can become acquainted with the program of work and the high type of leadership. By now readers are aware of the election of Dr. Willa Player to the presidency of Bennett College, Greensboro, North Carolina, one of only two colleges primarily for Negro women in the country.

The Woman's Division has obeyed this commandment in the establishment of Christian schools and colleges.

. . . According to Hollingshead in *Who Should Go to College?* about 55 per cent of the students now in high school will not finish, and, of the nonfinishers, 20 per cent will leave at the end of the tenth grade, when they reach the legal working age of sixteen. Of those who do go on to college, a solid 40 per cent are blocked by lack of stimulus or financial or personal problems.

. In its July, 1956, report, *Manpower and Education,* the Educational Policies Commission, one of the most important private planning groups in American education, pinpointed the problem. The EPC, spokesman for the National Education Association and the American Association of School Administrators, declared: "The nation has resources of needed talent not now adequately employed. There must be more effective education for more and more people."

Perhaps the most overlooked among the undereducated are such groups as the Negroes, the Puerto Ricans, the Mexican-Americans, the rural or migratory workers, and the American Indians, as well as most of those others of various ethnic origins who are in the lower social and economic levels all over our country.[1]

. . . Several decades ago social scientists assumed that the performance of adults was largely determined by innate qualities. Later they stressed the importance of the environment in determining adult behavior. More recently a broader approach has gained ascendancy. The prevailing view among social scientists holds that there are no significant differences among groups as to the distribution of innate aptitudes, or at most very slight differences. On the other hand, differences among individuals are very substantial. The extent to which an individual is able to develop his aptitudes will largely depend upon the circumstances present in the family within which he grows up and the opportunities which he encounters at school and in the larger community.[2]

The schools supported by Methodist women help to compensate for some of the deficiencies in community. Our institutions give direction and purpose to life along with opportunities to acquire skills and preparation for economic advancement.

The law of the wise is a fountain of life. Proverbs 13:14.

There has been a difference of opinion in many groups as to the implications of the Supreme Court decision which interpreted the Constitution of our country with regard to integration in our schools. Before that decision was handed down the Woman's Division had developed a Charter of Racial Policies. This states that:

The institutions and projects of the Division are instruments

Mrs. Claire Lennon, Superintendent of Allen High School, Asheville, North Carolina.

by which we may translate the Christian ideals and attitudes of this Charter into action.

We will employ all missionaries, deaconesses, and other workers regardless of racial or national background, on the basis of qualifications, and the promise they show for effective work in the field to which they will be sent.

The facilities and opportunities offered by our projects and institutions shall be open to all people without discrimination because of racial or national background.

The Woman's Division also took action so that the doors of our schools and colleges may stand open to those of every race. This has undergirded and strengthened the administrators who found it possible to admit all groups. A junior college formerly for white students has enrolled some Negro students as day pupils. A Negro high school opened its doors to a white pupil. Recently a sizable group of young people of the Negro race entered into the activities of a student center in the South.

Other advances in line with the Supreme Court decision have been made. National College for Christian Workers, Kansas City, Missouri, and Scarritt College, Nashville, Tennessee, found it possible to have an interracial student body before the law was interpreted. Nor would we overlook the long experience at Paine College, Augusta, Georgia, where there has been white leadership and a biracial staff during its entire existence.

We do not want to give the impression that all efforts to secure greater interracial understanding have been successful. It thwarts our Christian efforts when we know that occasions have arisen when there have not been equal rights for each individual and difficulties have developed. We can only say that we press on toward the goal of achieving Christian attitudes and actions.

For ye are all the children of God by faith in Christ Jesus. Galatians 3:26.

It is in the realm of the spirit that the church through its educational institutions seeks to serve. It will be remembered that in developing the goals of this quadrennium, the Woman's Division has as its third aim:

To interpret the objectives of the educational institutions of the Woman's Division of Christian Service. These specific objectives may be given as follows:

1. Commitment to Christ and Christian growth.
2. To meet an educational need.
3. To create interracial understanding.
4. To train for church and community leadership.
5. To train for church-related vocations.

Recently one of our well-known comedians was discussing people in a serious vein. He finds them basically the same, and he feels that the important things are those we all have in common—the same sense of humor, the same troubles, the same desires, and the same little faults. His opinion is that since we are all members of the human race it behooves us to learn to live together or we might disappear from the earth.

Can the church do less?

---

[1] *Blueprint for Talent Searching,* America's Hidden Manpower, by Richard L. Plaut. National Scholarship Service and Fund for Negro Students, New York, 1957. Pages 1 and 2. Used by permission.

[2] *The Negro Potential,* by Eli Ginzberg, Columbia University Press, New York, 1956. Page 7. Used by permission.

Camping . . .

meeting God out-of-doors

by
ANNA M. THIELZ

Hitting the trail at camp . . . hikes are very popular with boys and girls from St. Mark's Community Center, New Orleans, Louisiana.

SUMMERTIME will soon be here, and families are beginning to make vacation plans. Children, particularly if they live in a city, usually clamor to go to camp. Many of our settlement houses and community centers have camping programs of one kind or another to meet the needs of their neighbors—young and old alike.

Camping[1] provides untold opportunities for the growth of the individual in learning how to assume responsibilities, to share with others, to respect the rights of others; in learning about conservation of natural resources and how to participate in the planning of programs. These opportunities lead to the development and growth of the whole person—spiritually, physically, mentally, emotionally.

Day Camping

This type of camping—going off just for a day at a time—is becoming more and more popular and can be integrated very easily into the regular summer program of a community center. Day camping is merely an outdoor extension of the regular program and is not nearly as expensive as week-long camping.

Bethlehem Center in Nashville, Tennessee, began day camping in 1955 with forty-eight campers between the ages of six and ten participating. The program, which included planning together, exploring, and discovering the wonders of the world in which they live, fun and fellowship around the campfire, and outdoor cooking afforded rich and growing experiences for these boys and girls.

Day camping can and does take place in the woods, at the lakeshore, in the park, in a farm pasture—or even out on the front lawn. Usually a number of creative activities are planned, such as woodcarving, making table decorations, bird watching, and leaf printing.

Overnight Camping

Last year overnight camping on the grounds of Wesley Community House in San Antonio, Texas, provided one of the highlights of the summer. Singing and praying, playing and dramatizing around the campfire, eating, planning, and living together contributed lasting

[1] An excellent bibliography on camping appears in the November, 1956, issue of the *International Journal of Religious Education.*

values to the lives of many children. One nine-year-old declared, "This is the happiest time I ever had."

Involving the interest of the individual camper in the planning is the fundamental value of short-term camping. This is also the secret of good discipline.

Week-Long Camping

Some community centers have camps of their own, and a few of them are open the year round. Camp Dogwood, which belongs to Bethlehem Center in Nashville, Tennessee, has a winterized unit. The facilities were used 125 days in 1955.

Bethlehem Center, Spartanburg, South Carolina, has a new camp just over the line in North Carolina, near Rutherfordton. It was dedicated May 6, 1956. And the lake was stocked with bass and bream — ready for fishing — last summer! It also has a winterized unit. This poem, "How I Like Camp," by Betty Foster, appeared in their *Camp Echo:*

I like to go to camp each year,
I have lots of fun and cheer,
And there is nothing there to fear.
You make your bed and clean up your room
And you sweep up the floor with a broom.
You sweep the lodge;
Work you cannot dodge!
We also planted flowers
But had no rain showers.

Camp Wesley, located near Lithia Springs, is part of the Wesley Community House program at Atlanta, Georgia, about twenty miles away. The Trimble-Smith cabin was dedicated on June 17, 1956, making it possible for more youngsters to have the privilege of camping. Boys and girls who otherwise would not have the opportunity, enjoy outdoor life at Camp Wesley.

Aldersgate Camp

Aldersgate Camp, covering some 160 acres and having accommodations for one hundred people exclusive of day camping, is located four and a half miles west of Little Rock, Arkansas. The camp was established in 1947 by the Woman's Division of Christian Service. All the buildings are winterized, making possible a twelve months' program.

This camp is dedicated to the training of Christian leaders of all races. Its facilities are available to any church group or character-building agency, regardless of race or creed. As facilities are improved, Aldersgate grows in its outreach and the realization of its purpose to promote racial understanding. One young person summarized it this way, "You know, we do a lot of talking and getting up of programs about world friendship. But if we could just bring all our members to Aldersgate and let them really live world friendship for a week, we wouldn't have to do any more talking."

Senior Camping

Camping program for senior citizens is a new trend today. Some camps have successfully included both older people and children, each age having something to contribute to the other.

The senior citizen finds joy and comfort in attending religious services as well as in whittling, engaging in familiar handicrafts, and sharing knowledge about birds and animals. In the beginning the camp program must be individual-centered. Then as the oldster becomes active in the group, he will tend to become less preoccupied with self and more closely identified with the others.

Let's Go Camping

Camping is a stimulating change in surroundings. It is a time of fellowship with old and new friends, an opportunity for constructive participation and a contact with God's out-of-doors leading to a new religious experience—all adding up to growth in the individual whether young or old. Furthermore, camping is a manifestation of love and concern on the part of a Christian leadership in providing a happy and fruitful experience for the camper.

Dining porch and north wing of Lodge at camp . . . part of the new buildings enjoyed by boys and girls from Bethlehem Center, Spartansburg, South Carolina.

Hong Kong—*a hole in the bamboo curtain*

Hong Kong harbor is one of the most beautiful and colorful harbors in the world.

by

MRS. MARIE TONG LIANG

Mrs. Liang was treasurer of the Woman's Society of Christian Service of the Methodist church in Hong Kong where she worked with Bishop Ralph Ward. Early in 1956 she and her family came to America, and she is at present in the business office of the Board of Missions.

ON Hong Kong, East really meets West. Some call it the Pearl of the Orient; some call it a shopper's paradise; and some call it the City of Refugees, where more than two million Chinese find freedom of thought. Certainly it is one of the most beautiful harbors in the world.

Hong Kong is a British Crown Colony situated on the southeastern coast of China, about ninety miles south of Canton. The colony consists of the island of Hong Kong proper, the tip of the mainland known as the Kowloon Peninsula, and some scattered islands. The entire area covers a little less than four hundred square miles. Beyond the Kowloon Peninsula the leased territories, obtained from China in 1898 on a ninety-nine-year lease and known as the New Territories, extend for 365 miles. The island of Hong Kong is only about eleven miles long and from two to five miles wide—a little less than the size of Manhattan Island. Hong Kong camping.

...ater in Nashville,

a British Crown Colony since after the Opium War in 1841, and within the past century has developed into one of the world's greatest port cities. Under present conditions the British government is trying very hard to convert it into an industrial center.

Although Hong Kong lies just within the tropics, it has a subtropical climate, due largely to the effect of the monsoons. Most of the year it is hot, humid, and very uncomfortable indeed. Typhoons, most common from June to October, are accompanied by winds of hurricane force. At times they cause great property damage and sometimes loss of life. The average temperature is seventy-two degrees Fahrenheit. Relatively cool winters are due to the northeast monsoon. Summer is the rainy season, three quarters of the annual rainfall occurring between May and September.

Water is a problem in Hong Kong. The supply depends on the rainfall and the use is strictly regu-

...lawn.

lated. If there is enough in the reservoir, water is available longer hours; otherwise the time is cut down as low as one and a half hours each day, even in the summer season. There are, of course, many reservoirs in the area, and the government is building a tremendous one in Kowloon which will give water all day long, when it is filled in 1958 or 1959.

The population of Hong Kong is well over two-and-a-half million, and 98 per cent Chinese. Before the Communists occupied China in 1949 the population was less than one million. It has more than doubled since unsettled conditions increased the flow of refugees from different parts of China.

Because Hong Kong is a free port and in geographical proximity to South China, immigration cannot be controlled effectively. Therefore, estimates of the population are far from accurate. Besides those Chinese living in Hong Kong, Kowloon, and the New Territories, a large number live in

sampans (small wooden boats) and *junks* either near Hong Kong or in the neighboring sheltered bays. In one bay alone over 150,000 live in boats.

In addition to the great influx of recent years the population has been further increased by the rising birth rate. Even though the Hong Kong Family Planning Association is working very closely with the government, there were more than 90,000 registered babies in 1955, not to mention the unregistered number, of which there were a great many.

Many of the refugees from the mainland brought some resources with them, but hundreds of thousands brought very little. When they arrived they carried a hope that they would go back very soon. Among them is a high percentage of well-educated people. They had been through civil wars before, but they forgot that this is not a civil war—it is a war of one principle against another—slavery against freedom. So they hope, day after day, month after month, and now year after year. Life is meaningless without hope, and hope cannot live on dreams alone. No matter how hard these refugees have tried they still cannot squeeze out an honest living. I have seen professors selling magazines on the streets; a German-trained general acting as a hawker; American-trained students working as laborers on the wharves.

The government in Hong Kong, some of the charitable organizations, Church World Service, the Roman Catholic Church, and some of the Protestant churches [1] have undertaken to provide better living quarters for as many of these people as they can. Many of the refugees have also found positions in other countries through the organization, *Aid to Refugees Among Chinese Intellectuals.* But still the number is so limited compared with the total number of refugees. No matter how eagerly or anxiously they are willing to work there is no chance for them. They are new to this environment and they have language difficulties.

We read much about those who come out of Communist China, but why are so many of them returning? This is a sad story, indeed, and one that is not commonly known. I often wonder why no one pays any attention to those who are going back with heavy hearts —some of them walking to their death. I can assure you that these people are fighting for and hoping for freedom, but what can they do? Time disappointed them, their resources became exhausted, and their hope dimmed by waiting, so they have to go back, even though it is not their wish.

The refugees from China have one difference from refugees from other lands. The Communist propaganda is that, after their reserve funds are used up, these people are welcome to come back. Most of them believe in freedom, and they are fighting the Communists. Yet they are welcome to return. It is worth stressing again—these refugees are representative of a very high percentage of the intellectual class of China, and many of them are great friends of the Western Allies.

I hope there will be no more war —that there will be no cold war, either. But as long as a cold war does exist, these refugees in Hong Kong play a very important part, and they should not be neglected. Friendship cannot be bought with money. I believe friends can be won only through sincerity and understanding. I sincerely hope that this serious problem which touches so many lives can be solved one day.

Note: [1] *Methodist work in Hong Kong is increasing. The Methodist Committee for Overseas Relief cooperated in the establishment of Wesley Village, a resettlement project for 500 refugees. The Woman's Division has one missionary, Miss Etha Nagler. She is in charge of the business office which includes a ministry to Chinese people in Hong Kong and those passing through. Miss Nagler is developing a social-evangelistic program. The Woman's Division also contributes to the new Chung Chi College through the United Board for Higher Christian Education in Asia.*

A Chinese girl invites passers-by to the floating restaurant in the background.

In busy streets of shops and residences East and West meet and mingle.

Men and Women *in the Church*

by

MADELEINE BAROT

SINCE Adam and Eve, men and women have lived together, working side by side, sharing responsibilities. The line of demarcation between work and responsibility assumed by the one or the other varies according to societies, cultures, and times, but cooperation always exists under one form or another. In the Church also, as far back as the first communities, women took their place, specializing in the diaconate, works of charity, missions, and teaching.

The World Council of Churches has established a department to help the churches to realize the full possibilities of good cooperation between men and women. Some men feel uneasy about what seems to them a new feminist attack, while many women believe that this is one of the last efforts of men to keep women in a subordinate and minor position.

The issue is quite different. It is a question of reaffirming a fundamental Christian truth which has been, so to speak, suppressed; and of finding out how it must express itself in modern society. It is for the churches to undertake a work in the particular field of relations between men and women parallel to the one they are doing for unity between the churches when they proclaim the biblical demand "that they may all be one" and seek to manifest this unity in a visible way.

Men and women were created to complement each other. . . . Christ came to save them all equally and to call them together to serve. The Holy Spirit is given both to men and to women, so that their sanctified lives, lived together in the Church, bear witness to Jesus Christ and proclaim the coming of the Kingdom.

Concretely, this means that, alone and individually, men and women are incomplete, that each reaches his full stature only with the help of the other. They must be partners in all things. To limit this partnership to the physical realm only is one of the causes of the intellectual, artistic, and spiritual sterility which so often strikes our cultures, societies, and churches. This means that segregation of the sexes is comparable to a divorce, bringing about impoverishment. All true cooperation of men and women is a source of richness. "A simple peaceful coexistence" too often regarded as the ideal solution, may also be static.

The Church by its very nature aims at living fully this complementary relationship. When the churches work toward this fullness, this unity, struggling against racial segregation or aiming at a better cooperation between men and women, it is not an act of justice, accomplished for one segment of their membership, but a measure of salvation for all. Without this fullness and unity all suffer, men as much as women, and the whole witness of the Church is thus weakened; the very idea of the fullness and unity of the Church is obscured.

But what can we do about it?

First of all we must continue to develop the education of girls in all countries. There are still too many countries in Asia, Africa and South America, where the privilege of going to school is reserved for boys only, since there are not enough schools for all.

We must sustain the effort being made by the United Nations in the field of fundamental education and professional schools. We must continue to build upon the extraordinary contribution made by the great women's colleges in India, China, Japan, and Korea which were founded by missionaries.

Women who bear family responsibilities or have to earn their living must be helped to get together in associations (feminine or mixed) that will stimulate them to educate themselves and to form the habit of taking responsibility. Help in this field is much more difficult to get from the outside than in the realm of education. Types of organization and programs cannot be imported from one country to another as easily as school programs. But it really seems that, everywhere, organizations reserved for women are favorable to their training for leadership as a necessary stage toward cooperation between men and women.

One must also envisage the future of educated women who can be economically independent, and who should be able to find the possibility of a life in a Christian community. Often their education cuts them off from their family background, from a marriage that had been planned for them by their parents. One must help them to prove that their feminine gifts (even if developed in a way still considered unusual) can serve the community not only in the protected realms of education and health, but also in all the other realms. Hostels and placement bureaus would be of real help to them.

One must also contribute to the development of publications spreading in concrete and popular forms Christian ideas about marriage and family life, an indispensable starting point for any education and observance of cooperation between the sexes based on Christian principles.

But it is not only in the countries of the younger churches dominated by non-Christian thought that one must work to develop a Christian concept of cooperation. In the countries of ancient Christian tradition, where for centuries the churches have moulded social structures and culture, there is still more to be done, or at least the work to be done there is more subtle. Ancient prejudices must be uprooted. One must be willing to re-examine the traditional role of men and women in the light of sociological changes. Today access of the girls to education; disappearance of artisanship; work in factories separating sexes or grouping them to serve the interests of production, independent of family tie are departures from tradition. Industrialization often results in taking away from the women the education of their children, and leaves the children alone in homes reduced to mere dormitories, obliging them to go out to get the economic, intellectual, or spiritual resources which the deserted home and a too reduced family life do not grant them anymore. It is the whole way of living which must be reconsidered.

Finally, everywhere, even and especially in countries where society recognizes all the possibilities, rights, and duties for the women, there is still a lot to be done in the churches. It is no longer possible to evade the question of the place of the women in the ministry and government of the Church. One must be willing to study it and find an answer.

How can we accept the idea that the equality between man and woman (which is one of the essential points of our Christian teaching in non-Christian lands and the fundamental richness of the Christian family) does not apply to the spiritual family of the parish, the church? How can we accept the fact that coeduation, considered advantageous for children and young people, is prohibited at the adult age, or at least confined to marriage? That the different activities of a parish: Bible study classes, men's or women's groups, cannot cooperate in setting up their programs, although considerations of time may make it necessary for them to have separate meetings?

If one really believes that cooperation between men and women is a precise biblical order, means will be found. Examples of cooperation will help to give ideas and to prevent errors in this field as well as in all that concerns the renewal and the unity of the Church.

The World Council of Churches has established a "Department for the Cooperation of Men and Women in Church and Society" in order to bring together all those, who want, in this particular field, to work toward the fullness and the unity of the Church.

Heard at the Annual Meeting

An Eskimo girl at Jesse Lee Home in Seward, Alaska, once said that in her village she never knew lines of division in race—there were just *people*. The worker assured her that he was sure that God did not see races, but *just people*.

Elwin Matthews

Dominican Republic

For many years the emphasis of the church has been in the field of medicine and medical care. Today the emphasis is on education and educational work. It is not that we do not have schools, but the church realizes that its mission goes beyond the pulpit, that religion needs to be applied in all areas of life.

Most of our church people are reformed Roman Catholics. They need to be educated as adults and as children so that they may be able to express freely what they feel deeply inside.

I am in the United States studying at National College in Kansas City. I want to serve my people so that they, too, may know that "the Spirit of Christ" can be "for all of life."

Beatriz Rymer

Rural Work

Communities have personalities even as people do. In the Western Kentucky Rural Work each of the several communities in which I work has a distinct personality, varying in social and economic conditions.

The task of the rural worker is to discover and develop potential leadership within the church and help the members to realize that, although theirs is a small rural church, it can have an effective program which will make the church a vital dynamic force in the community.

Grace Thatcher

• *Secretaries of Status of Women will welcome this article by Mlle. Madeleine Barot, executive secretary of the Department for the Cooperation of Men and Women in Church and Society of the World Council of Churches.*

Concerning the Membership Committee

by DORCAS HALL

IF THE suggestions outlined in *A Guide* for the Committee on Membership are followed as to qualities of personality and steps of procedure, it would seem that little could be added and much should be achieved. Yet as we come toward the end of the Woman's Society year and report our membership, there will still be women in most of our congregations and communities who are not enrolled. If we ask ourselves why they have not joined, we may be aided in our inquiry by giving thought to why the others have—and approach the as-yet-nonmember with this background.

Did you ever analyze why you, yourself, joined the Woman's Society of Christian Service? Probably you will find that one or more of the following reasons account for it:

1. If you are twenty-one plus, you may have belonged to a former organization for women in one of the three uniting churches of Methodism, and naturally joined its official successor. Those in this group will need to look back before 1940 for their original reason.

2. Because you have a sincere wish to help share the Christian message in all its fullness—the Spirit of Christ for all of life—and feel that the Woman's Society of Christian Service is an effective channel.

3. Because you believe in conforming to a general pattern unless there is reason to the contrary; and the Woman's Society of Christian Service is the official woman's organization for Methodism, prescribed by the *Discipline*.

4. Because group activity seems to you the natural way for people to function.

5. Because the Society offers an enjoyable fellowship in its various aspects.

6. Because you have a wish to keep on learning new worth-while things.

You can doubtless add some other reasons.

Since these worked with you, why don't they always work with other people? Why do we have, roughly estimated, as many Methodist women outside the membership of the Society and Guild as there are within the membership? A recent pamphlet of the Adult Education Association[1] suggests among others, the following reasons which may have some bearing in this case. In answer to, "Why do some people avoid joining?" we may list the following reasons:

1. They go on the line of least effort. It takes time, money, and effort to keep up after you have joined.

2. Fear of commitment: they do not want to become too deeply involved, even in a worthy cause.

3. Personal traits: shyness, lack of social ease, difficulty in adjusting to give-and-take, inertia, fatigue.

4. Lack of a sense of obligation to other people's needs. The emphasis in our culture has been on individual "rights" rather than on individual "responsibilities."

Is it possible that sometimes we fail to recognize the wisdom of the following?

> There needs to be a general awareness within the organization that the members want to participate in various ways and at various levels.
>
> a. *They may want only to lend their moral support or to receive published materials.*
>
> b. *They may want a major outlet for the fulfillment of deep inner needs and drives.*
>
> c. *They should not be pushed to do more than they want to at any time.*
>
> d. *They should, however, be given a maximum opportunity to participate.*[2]

An annual or semiannual interview with individual members may prove revealing and, at the same time, give the membership a realization that they are important to the organization:

> What things about the organization have you found to be good and useful to you?
>
> What kind of work, other than what you have done in the past, would you like to do now?
>
> Do you feel that there are any things you would like to do in the organization that you've found impossible to do thus far?
>
> Are there any differences between what you expected to find as a member, and what you have actually found?
>
> Within the organization, do you have any pet peeves you would like to see corrected?
>
> What one thing in the organization do you consider to be most in need of modification?
>
> Compared with other organizations in which you have been a member, how do you feel about this one?[3]

The Membership Committee should not become discouraged. The difficulties they meet are common to most recruiting groups. Nor should they feel that their work is ever done. So far as anyone can foretell, apparently there will always be nonmembers somewhere to be won to membership, and nonparticipating members to be drawn into fuller participation. But the going is good—and the goal is challenging.

[1] A reprint of Pamphlet No. 12, *Getting and Keeping Members*, publication of the Adult Education of the U.S.A.

[2] *Getting and Keeping Members*, page 18.

[3] *Getting and Keeping Members*, page 31.

CIRCLES *Worship and Program Suggestions*

JUSTICE AND PEACE FOR ALL PEOPLE

by MRS. H. STEWART AUSTIN
Secretary of Missionary Education and Service, Miami District, Florida

HYMN: "O Master, Let Me Walk With Thee" (No. 259, *The Methodist Hymnal*).

LEADER: During the last quarter of a century "peace with justice" has been the goal constantly proclaimed by statesmen and churchmen alike. The tragic events of recent months have brought home to us again not only how far we still fall short of this goal, but also how very complex and difficult is the route to its attainment. So often our efforts to secure justice for one oppressed group result in injustice to others! This is the crux of the tragedy of the Middle East—to bring justice and peace to the persecuted Jews of Europe the state of Israel was created, causing sorrow and suffering to thousands of displaced Arabs and creating bitterness in the hearts of their fellow Muslims throughout the world.

How then shall we find peace and justice for all people? There are specific suggestions for us in the amplification of this Seventh Goal, in which we pledge ourselves *To speak and act boldly in Christ's name for justice and peace for all people by*

Standing with courage and strength for the principles of Christ.

Studying to understand the meaning of justice and peace for all.

Practicing peace and justice in daily attitudes.

Supporting the United Nations in its program for justice and peace.

(Review the article on page 30 of the March issue of THE METHODIST WOMAN.)

S. Ralph Harlow's great hymn, "O Young and Fearless Prophet," challenges us and points the way forward. As we sing it may we truly make it the prayer of our hearts.

HYMN: No. 266 in *The Methodist Hymnal. (If the group is small or if there is no piano, the hymn may be read in unison more effectively than sung.)*

LEADER: "To stand with humble courage for Truth with hearts uncowed." How beautifully this describes our Master as He bore witness to the Truth and faced the cross, and how desperately we need to learn to do this very thing! "Humble courage"—not blustering assertiveness. "Hearts uncowed"—not the defeated spirit which says, "You can't buck public opinion."

Our whole study program is designed to help us understand the meaning of justice and peace for all. Let us share briefly some of the insights we have gained from our recent studies. What do justice and peace imply for the Indian American? for those in Southeast Asia? for the migrant? for the stranger in our midst, whether he be a refugee from Hungary, a defense worker, or a foreign student? for the youth in our city? [1] for our Negro citizens? for newcomers, the elderly, the children in our local churches? [2]

What opportunity do we have to practice these attitudes daily? Those who participated in the first year of the World Understanding Workshops reported: "This experience brought greater understanding of the fact that most community problems, as well as problems of the home and family, have much in common with the problems of the world." [3] How do we practice them in our dealings with those of other generations in our own homes?

(The *Check List on Human Rights* in THE METHODIST WOMAN, October, 1956, pp. 31 f., might be used here unless it has been used recently. Or the discussion might be based entirely on insights gained from the World Understanding Workshops if these are recent experiences of the group. See also the articles *Creating a Climate for World Understanding*, by Louise Robinson, in THE METHODIST WOMAN for May, 1956, pp. 15 ff., and *As We Work in the Spirit of Christ*, by Margaret R. Bender in THE METHODIST WOMAN, June, 1956, pp. 26-28.)

Finally, we are to support the United Nations in its program for justice and peace. Do we talk down the U.N. or do we talk up this great instrument for brotherhood? What have we done locally to interpret its work? Are we willing to let the small nations have a bigger voice? [4]

Hear again the promise in the great fifty-first chapter of Isaiah.

SCRIPTURE: Isaiah 51:4-8.

PRAYER: Let us unite in a prayer for divine guidance by reading together the first three verses of the hymn, "Lead Us, O Father, in the Paths of Peace." (No. 271, *The Methodist Hymnal.*)

Resource Material

[1] "Youth in a Responsible Society," by Margaret R. Bender, THE METHODIST WOMAN, November, 1956, pp. 28 ff.

[2] "We Are His Children in One Family," by Mrs. J. Fount Tillman, THE METHODIST WOMAN, November, 1955, pp. 6 f.

[3] *The First Year of World Understanding Workshops*, THE METHODIST WOMAN, December, 1956, p. 17.

[4] *More Cooperation Essential*, by Asuncion A. Perez, THE METHODIST WOMAN, October, 1956, pp. 14 f.

The leader will find stimulating preparation for this program in reading "The Concept of Human Equality," by F. Ernest Johnson in WORLD OUTLOOK, December, 1955.

QUIZ: The quiz questions will be found on page 2.

Feed My Sheep

A Pledge Service adapted from a service by Mrs. Walter Faber, Marshall, Michigan.

First Reader: For a few minutes let us forget that we are in a meeting of the Woman's Society of Christian Service of ————.

Let us picture the One above all others, Son of Man and Son of God, as He travels the roads of Galilee.

He passes a leper; a widowed mother with her hungry children; a blind man who seems to sense that Someone is passing who cares for him; a lame man who has stopped to rest his crippled legs; a shepherd who is looking for a lost sheep.

We feel that He might be thinking, "I was born to show God's love to the world; but do my people have love and compassion for these who are their brethren? Do they realize that I shall go soon to my Father in Heaven, and leave them to minister to those in physical and spiritual need? Will these, my followers, carry on?"

Moment of Meditation

First Reader: We picture Him as He watches the fishermen on the lake, in their discouragement. We hear His suggestion to them to cast their nets where the fishing will be rewarding. We feel their joy in their immediate success; and their greater joy as they recognize the One who has spoken to them.

As they join in that lakeshore breakfast circle with the Master, we seem to share, with them, a sense of matchless privilege.

Second Reader: Christ is in our midst, and speaks to us. He offers us spiritual food; but are we willing to accept it and then share with those that hunger and thirst after righteousness?

We would all have been thrilled and inspired to have been in that breakfast circle of long ago. But rather, should we not rejoice that we were chosen to come into the world at a later date and take our place in His pattern of stewardship?

As they finished breakfast, Jesus said to Simon Peter, "Simon, do you love me more than these?"

Peter answered, "Yes, Lord; you know that I love you." Then Jesus said, "Feed my lambs."

Response *(one voice, not a group):* As we think of this challenge, may we turn our minds to the children around the world?

Feed my lambs; yes, the children are a part of Christ's flock. They need food, clothing, an education, loving care, and the opportunity to worship. These children are the men and women of tomorrow. What kind of citizens will they be? Will they nurture hate and greed? Will they know only that the answer to every disagreement is war? Will they know Jesus? This is our responsibility.

Shall we, as we make our pledge, think of our children with a deep concern to enrich their lives with God's love? Yes — "Feed my lambs."

Second Reader: A second time Jesus said, "Simon, do you love me?" And Peter answered, "Yes, Lord, you know that I love you." Then Jesus continued, "Tend my sheep."

Response: As we consider these words of Jesus let us turn our thoughts to the youth of the world.

Our youth need more than feeding; they need tending. We need to direct them, that they will not yield to temptation. We need to inscribe upon their minds the words of the Scriptures as their armor and defense. We need to approach them with an understanding heart.

Shall we, as we make our pledge, do so with the youth of the world in mind? Shall we pledge that youth may come to know the Christ?

Second Reader: Then Jesus said to Simon Peter a third time "Simon, do you love me?" Peter was grieved because Jesus had questioned him thus a third time. He answered, "Lord, you know everything. You know that I love you." Then Jesus said, "Feed my sheep."

Response: This time let us turn our thoughts to the unfed and untended people: some, because they have no desire; others, because the Word has not been taken to them. Somewhere along the way we have failed in our missionary efforts. Have we heeded Jesus' words "Feed my sheep"?

Other Responses:

We must send missionaries to preach,
To teach,
To doctor,
To nurse.

We need to send Bibles and good literature.

We must make living a joy because of Christ's love abiding in human hearts.

As we make our pledge shall we keep in mind our missionaries, our schools, our colleges, our hospitals, our mission stations around the world, and their need for another year? Yes, "Feed my sheep."

First Reader:

"Simon, do you love me?"

"Yes, Lord; you know that I love you."

"Feed and tend my sheep."

"Women of ————, do you love me?"

"Yes, Lord, You know that we love you."

"Then feed and tend my sheep."

Pledges:[1] *(See note below.)*

Hymn: "Master, No Offering," No. 464, *The Methodist Hymnal.*

[1] The details of making the pledge will depend on whether this service is used in a local Society or at a district or conference meeting. Directions should be given in advance, to avoid confusion.

"Heralds of Christ..."

On January 18, 1957, eighty missionaries and deaconesses were commissioned at the annual meeting of the Board of Missions held at Buck Hill Falls, Pennsylvania. Thirty-six of these will be serving under the Woman's Division of Christian Service: sixteen deaconesses, two home missionaries, and eighteen foreign missionaries. "Heralds of Christ who bear the King's commands!"

The pictures give some of the highlights of the commissioning experience.

B. A. Little

"Heralds of Christ who bear the King's commands. . . ." Betty Lou Brown, former U.S.-2 going to Korea, and Ellen Barnette, former I-3 returning to India.

The Sunday afternoon inspirational hour gave the candidates an opportunity to share in word and song the meaning and the why of their commitment. The big why was expressed through the Negro spiritual, "I Know the Lord's Laid His Hands on Me!" First row, left to right: Eva Damm, Christian education, U.S.A.; Mary Elizabeth Ice, Children's Home, U.S.A.; Grace Estel, rural work, U.S.A.; Charlotte Burtner, Christian education, U.S.A.; Iris Bell, rural work, U.S.A.; Helen Brown, educational-evangelistic, Sarawak; Helen Hill, education, Cuba; Velma Grier, child care, U.S.A.; Betty Lou Fitch, rural-evangelistic, Malaya; Ernestine Harman, nursing education, Bolivia. Second row, left to right: Betty Lou Brown, evangelistic, Korea; Alice McClellan, social group work, U.S.A.; Alice Willits, nursing, U.S.A.; Elwin Matthews, child care, U.S.A.; Cary Eastman, educational-evangelistic, Belgian Congo; Marie Fulton, education, U.S.A.; Frances Allen, public health, India; Ruth Beggs, education, U.S.A.; Betty Wade, rural work, U.S.A.; Burnetta Armstrong, education, Liberia; Anne Pearre, rural work, U.S.A.; Carolyn Thorne, Christian education, Belgian Congo; Reva Mae Phelps, nursing, Mozambique; Dorothy Anne Wilkinson, education, Cuba. Third row, left to right: Mona Mae Millikan, literacy, Belgian Congo; Doris Alexander, social group work, U.S.A.; Christine Brewer, rural work, U.S.A.; Ray Tribble, community center administration, U.S.A.; Anne Metz, education, Sumatra; Ellen Barnette, education, India; Mary F. Johnson, Christian education, Latin America; Martha Wagner, Christian education, U.S.A.; Naomi Dalton, M.D., medical, India; (not present, Margaret Watson, nursing, U.S.A.; Elsie Swigart, nursing, India; Gretchen Elston, education, Japan).

B. A. Little

B. A. Little

B. A. Little

A deaconess candidate tells in her own words why she is being commissioned. "My experience as a U.S.-2. . . ." This could be repeated by the ten former U.S.-2's above, gathered around the piano for some relaxation in song, two of whom are entering foreign service and eight continuing in the home field as deaconesses. Among the others entering regular foreign service, three were special-termers. Somehow the richness of their experience in the Fellowship of Christian Service confirmed their call into career service for Christ and His Church.

B. A. Little

One of the underlying purposes o these precommissioning days is to give the candidates an opportunity to be come acquainted with their executive secretaries and other personnel of the Board with whom they will be working and corresponding. Representative o such orientation is this group of rura workers talking over work procedures experiences, questions, and problem with Miss Cornelia Russell, the execu tive secretary for Town and Countr Work. The relationships establishe here will enrich the working relation ships for the days and months t come.

B. A. Little

Gretchen Elston, former J-3, returning to Japan, and Elsie Swigart, India, talk over financial questions with Miss Hazel Best, treasurer for the Department of Work in Foreign Fields.

B. A. Little

Informal conversations were enlightening and enriching. Mrs. J. Fount Tillman, president of the Woman's Division, is an interested listener.

B. A. Little

In the lobby before meals was a good time for getting acquainted. These candidates are probably sharing sailing plans, or talking about the exams that are waiting back at school.

Making friends with these Indian Americans and other representatives of the world church brought a real sense of being a part of a great mission, one mission—Christ, for all of life, for all peoples, everywhere.

B. A. Little

B. A. Little

The presentation of the candidates to the Division is a time the women look forward to. Miss Alpharetta Leeper (first left in the front row) and Miss Marguerite Twinem (to the right of the table) introduce the candidates, tell something of their background, and show color slides of their work, and the influence that led each to seek the commissioned relationship. Thus the women really come to know each candidate more as an individual and as a person. The candidates come from varied backgrounds and experiences, but each has felt the call of Christ upon his or her life, and each is saying, "Here am I, send me."

The significance of these days finds its fruition in the high and sacred moment of commissioning. "I commission you to take the gospel of our Lord Jesus Christ unto all the world, in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

But this is not the end of the story. It is open-ended. As Miss Alpharetta Leeper pins the Deaconess Pin on a newly commissioned deaconess it is symbolic of the beginning of a new relationship for each of the missionaries and deaconesses with the Church, with co-laborers, and with God. "Heralds of Christ . . . arise and go . . . unto all the world!"

B. A. Little

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

During the Lenten season Christians in all parts of the world take stock of their stewardship as they look once more at the road to Golgotha and see the man Jesus follow the cross up the hill. In our own nation the crowds along that road include a few who walk with head erect and hearts filled with courage and hope. They may walk amid burning crosses of the enemies of Christian justice and understanding or face economic boycotts and social ostracism, but they go forward undaunted in the spirit of Christ. When the history of this era of great social change is written, the great new fact—as old as the cross on Golgotha—may well be the story of Christian ministers, laymen and women who met violence and infringement of justice with determined nonviolent resistance and won the battle for human dignity in our democracy!

In the spirit of Lenten-tide repentance and new dedication the following words from the resolution adopted in January by the Board of Missions of The Methodist Church may have meaning for all of us:

> We confess our failure as Christians to create a climate where justice and order and true brotherhood would have made impossible the current upsurge of tension and violence. We recognize with gratitude the leadership of Christian ministers and laymen being given in behalf of justice and freedom in many places today in the face of great opposition. We call upon our Methodist people to speak in the spirit of Christ in these days of grave responsibility.

As we work in specific ways in the spirit of Christ the following suggestions may provide handles for important action:

1. As these words are being written, a new term of office for the President of the United States has begun. A new Congress is in session. World crises, and the part our nation must play in them, are under discussion. The "Eisenhower Doctrine" for the Middle East is in the headlines. Refugees from Hungary and the United States immigration policy are top priorities. Civil rights and the filibuster rule of the minority face a new review in Congress with liberals from both parties working for good legislation. Every secretary and her committee should be alert to these issues. "Speak and act boldly in Christ's Name."

2. The March issue of THE METHODIST WOMAN carried some of the recommendations adopted by the Woman's Division in January. Use those pages in your committee meetings as you study the issues about which you may wish to recommend action by your Woman's Society or Guild. THE METHODIST WOMAN, WORLD OUTLOOK, your *Handbook on Christian Social Relations*, and your *Activities Leaflet* are minimum tools for each member of your committee. The new filmstrip, *This Is Christian Social Relations* is now available from Miss Elizabeth Marchant, Office of Visual Education, 150 Fifth Ave., New York, N. Y., price $4.00. This is a *must* for your committee's use. In some cases it is available from your district secretary.

3. May Fellowship Day is the first Friday in May. The program theme for this year is "Free Schools in a Free America." If you are in a community where there is a Council of Church Women you will want to cooperate in making this observance meaningful not only as an effective program on May third, but also as an incentive for continuing action. If you do not have a Council in your community, you can order the materials (United Church Women, 175 Fifth Ave., New York 10, N. Y.) and invite leaders from other denominations to plan with you for an interdenominational observance.

4. Soon officers for the new fiscal year (June 1, 1957-May 31, 1958) will be installed. If you are not serving another year you will want to have your file of essential materials ready for your successor. Ask her over to your home for a good briefing over a "long" cup of tea. A meeting of the Committee on Christian Social Relations to plan for the new year is very important.

5. Watch for the pages on Covenants as a means of achieving Human Rights in the May issue of THE METHODIST WOMAN. This emphasis will provide resources for the May Fellowship Day.

6. Finally, remember that the second year of this quadrennium is almost here. (a) Have you had a World Understanding Workshop in your city, town, community, or local church? (b) A Citizenship Brunch on some of the issues in Congress, in your own state legislature, or in your city council or county government may be one of the best ways to alert women to their responsibility.

"Understanding our world in the spirit of Christ" calls us to new commitment. Jesus Christ entrusted to us a message. We are His witnesses!

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL WATKINS

RESOURCES FOR MODEL U.N. MEETINGS

THE principle that each of us is most likely to remember the things which he said in a discussion is one of the good reasons for the increasing use of the model meeting of a United Nations organ as a way of presenting the facts about that part of the U.N. to an organization or community. Furthermore this technique awakens interest by establishing a connection between the interests of the group and the matters with which that particular unit of the United Nations is concerned. A Model meeting of the Food and Agriculture Organization (FAO) could deal with the problems uppermost in the minds of the people of a farming community. A model session of the General Assembly could take up a particular issue: refugees, disregard of human rights, or any issue on which community opinion is aroused. A session of the Economic and Social Council could thoroughly review the need for trade in nations supporting relatively large populations on small areas of land without adequate natural resources. The relation of these problems to local economy could be stressed.

Preparing for the Model Meeting

The first step in preparing for a model meeting is to decide between a general town meeting in which all of the organs are represented by citizens' groups having interests similar to those of the U.N. organ they portray and a meeting of one particular agency of the U.N. The first type merely breaks the ground by showing that there is a connection between local problems and interests and those of the United Nations. This is especially good in a community where interest in the U.N. lags or where there is opposition based on lack of information.

Second, assure yourself of good support for the project by getting as wide a representation as possible on the planning committee. You should come to this committee with some well-thought-out reasons for thinking that such a presentation will be currently interesting as well as worthwhile for the community. Also you need to have basic material on how to conduct such a model meeting, and how many people would be required. A list of problems with which the model meeting might deal, and background material on these issues are also necessary.

For example, if you were thinking of a meeting of FAO dealing with the problem of conservation you would want to know that this agency has 70 members and that its Director General is B. R. Sen of India. In your general planning you would have considered how many members are to be represented at your meeting, the order of member seating, and how many could speak without making the meeting too long. (See Osborn's *Our Plundered Planet* and *A Water Policy for the American People*,[1] Vol. I, 1950, as background material.)

While you are making thorough preparation for the meeting remember that the other members of the planning group must have a share in the decisions, contribute ideas, and do some of the research. You and some of the committee members can read both current and back issues of newspapers and magazines for background, both on the issues themselves and on the attitudes of the various countries concerning them.

A Community United Nations

This plan calls for a meeting of the various organizations of the U.N. The coordinating device might be a series of reports by the other U.N. organs to the General Assembly. Each of the organs can be represented by a delegation of three to six members, and the General Assembly by its President, the Secretary General, his administrative assistant, and one or two transcribers to record the meeting. These roles can be taken by officials of the community, sitting on a raised platform with the President in the middle, the Secretary General on his right and the administrative assistant on the left. The present President of the General Assembly is Prince Wan Waithayakon of Thailand. The Secretary General is Dag Hammarskjold of Sweden and the administrative assistant, Andrew Cordier of the United States.

Other agencies and organs of the U.N. should be represented by groups interested in the subjects with which they deal. Churches could represent the Trusteeship Council because through their mission programs they have a continuing interest in the advancement of dependent peoples. The Economic and Social Council could be businessmen and those dealing with social welfare, the Status of Women Commission, representatives of various women's organizations, the International Court of Justice lawyers, and the Food and Agriculture Organization, farmers and county agents. The Transport and Communication Subcommission could be represented by road commissioners, radio people, telephone company employees and others with like interests (See *United*

[1] Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

Nations Conference on Roads and Motor Transport, a U.N. publication, 1950, VII 2, $1.50.); and the World Health Organization, doctors and nurses. For report material see the issues of the *United Nations Review* which contains reports actually made by many of these organizations that can be adapted or added to on the basis of current newspaper stories.

Such an experiment should accomplish three things: give information about the U.N.; make people realize that the U.N. deals with problems very similar to those faced by the community and its people; and help to build community solidarity by providing experience in working together. All the groups in the community should be involved, even in the early stages of the planning. This is particularly true of minorities and foreign language groups that may not always be included in community planning.

A Model General Assembly

This may be organized in two different ways, depending on the composition of your community. If you have a large number of foreign-born persons you may wish to assign them the privilege of representing the countries from which they come. Or the countries can be assigned alphabetically to different blocks or areas of the community. The member nations as of January, 1957 are:

Afghanistan, Albania, Argentina, Australia, Austria, Belgium, Bolivia, Brazil, Bulgaria, Burma, Byelorussia, Cambodia, Canada, Ceylon, Chile, China, Colombia, Costa Rica, Cuba, Czechoslovakia, Denmark, Dominican Republic, Ecuador, Egypt, El Salvador, Ethiopia, Finland, France, Greece, Guatemala, Haiti, Honduras, Hungary, Iceland, India, Indonesia, Iran, Iraq, Ireland, Israel, Italy, Japan, Jordan, Laos, Lebanon, Liberia, Libya, Luxembourg, Mexico, Morocco, Nepal, Netherlands, New Zealand, Nicaragua, Norway, Pakistan, Panama, Paraguay, Peru, Philippines, Poland, Portugal, Rumania, Saudi Arabia, Spain, Sudan, Sweden, Syria, Thailand, Tunisia, Turkey, Ukraine, Union of South Africa, U.S.S.R., United Kingdom, United States, Uruguay, Venezuela, Yemen, Yugoslavia.

The vice-presidents for the eleventh session are: George K. C. Yeh, China; Miguel Rafael Urquia, El Salvador; Christian Pineau, France; V. K. Krishna Menon, India; Gaetano Martino, Italy; Dimitri T. Shepilov, U.S.S.R.; Selwyn Lloyd, United Kingdom; Henry Cabot Lodge, Jr., United States. These vice-presidents, with the president and the chairmen of committees, make up the steering committee. This committee could report in the course of the model session.

As you know, the work of the General Assembly, except for elections and procedural matters, is done first in committee. It is presented to the plenary session only when agreement has been reached and a resolution is ready. Since each country has five delegates and five alternates to the assembly, and they are all acting on instructions from their governments, there is not much occasion for debate on one of these issues in the General Assembly. Each country will vote as she has voted in committee. So it is easy to handle these issues in a model meeting with brevity and interest. The chairmen of the various committees who might speak to resolutions of their committees as presented are: Political and Security (which has been handling such issues as the unification of Korea), Dr. Victor A. Belaunde of Peru; Ad Hoc (Special) Political Committee, Selim Sarper, Turkey; Economic and Financial, Mohammed Mir Khan, Pakistan; Social, Humanitarian and Cultural, Hermond Lannung, Denmark; Trusteeship, Enrique de Marchena, Dominican Republic; Administrative and Budgetary, Omar Loutfi, Egypt; Legal, Dr. Karel Petrzelka, Czechoslovakia.

Note that the Trusteeship *Committee* of the General Assembly is not the same thing as the Trusteeship *Council* although it often deals with matters referred to the General Assembly by the Trusteeship Council. There are other committees with names similar to those of parts of the United Nations.

The seating arrangement is alphabetical. At the beginning of each year's session, the countries draw for front seats, and the alphabetical seating is begun from that point. This year Denmark drew first place.

The Security Council

A re-enactment of debate in the Security Council on such issues as the Suez, Syria or the Kashmir could be very interesting. The Security Council has as its permanent members: China, France, U.S.S.R., United Kingdom, and United States. The present six non-permanent members are: Australia, Colombia, Cuba, Iraq, Philippines, and Sweden. Their different points of view on particular issues provide good dramatic material. A different country holds the presidency each month. The seating is around a horseshoe-shaped table with the President and his assistants from the Secretariat seated at the central point.[1]

The Economic and Social Council

The Economic and Social Council also uses the horseshoe seating plan. At its sessions representatives of international organizations—more than one hundred in number—are seated in a reserved section behind the horseshoe. Many of these are international bodies corresponding to organizations which have units in your town: Councils of Churches and of Church Women, Labor Unions, Chamber of Commerce, or veteran's organizations. Announcement of this fact and the presence of some of these consultants will add interest to your meeting.

Hans Engen of Norway has been the President of the Economic and

[1] A pamphlet on rules of procedure of the Security Council can be secured from International Documents Service, Columbia University Press, 2960 Broadway, New York City. *Provisional Rules of Procedure of the Security Council.* Sales no: 1952, 1, 18. 25 cents.

Social Council for the past year. The newspapers can be consulted as the Council meets this spring, for the name of the new President of the Council. The members are Argentina, Brazil, Canada, China, Dominican Republic, Egypt, Finland, France, Greece, Indonesia, Mexico, Netherlands, Pakistan, Poland, U.S.S.R., United Kingdom, United States and Yugoslavia. Important issues which the Economic and Social Council has considered are world trade, technical assistance and the reports from the specialized agencies. (*Rules of Procedure of the Economic and Social Council* can be secured from the above address. Sales No. 1953, 1, 21. 25 cents.)

The Trusteeship Council

The arrangement of the seating at the Trusteeship Council is much the same as that at the last named Councils with one important addition. There are seats inside the horseshoe reserved for petitioners from the territories to which the Council has granted a hearing. Its present membership is: Australia, Belgium, Burma, China, France, Guatemala, Haiti, India, Italy, New Zealand, Syria, U.S.S.R., United Kingdom, United States. Its rules will be found in *Rules of Procedure of the Trusteeship Council* (Sales No: 1952, 1,19.) Note that Australia, Belgium, Italy, France, New Zealand, the United States and the United Kingdom administer territories. Russia and China are permanent members since they are permanent members of the Security Council. The other members are added to bring in an equal number of nations not administering territories.

Specialized Agencies

Specialized agencies offer varied possibilities for model meetings, especially in communities with interests and experiences particularly related to certain programs of these agencies. Each has its own membership, budget, and methods of procedure. One of them, the International Labor Organization, has quite a different method of representation. It has representatives of labor and management from each member country, and governmental representatives who are appointed to this agency as well as to the assemblies of the other specialized agencies.

If your library does not have sufficient material on any of these agencies write to their headquarters or American offices for rules of procedure and material on the matters to be considered. Their headquarters are:

International Labor Organization, 154 rue de Lausanne, Geneva, Switzerland.

Food and Agriculture North American Regional Office, 1325 C St., S.W., Washington 25, D. C.

UNESCO Liaison Office, United Nations, New York.

International Civil Aviation Organization, Room 828, International Aviation Building, Montreal 3, Quebec, Canada.

International Bank for Reconstruction and Development, 1818 H. Street, N.W., Washington 25, D. C.

International Monetary Fund, 1818 H. Street, N.W., Washington 25, D. C.

WHO Regional Office for the Americas, Pan American Sanitary Bureau, 1515 New Hampshire Avenue, N.W., Washington 6, D. C.

Universal Postal Union, International Bureau, Case 15, Berne, Switzerland.

International Telecommunications Union, Palais Wilson, Geneva, Switzerland.

World Meteorological Organization, 14 Avenue de la Paix, Geneva, Switzerland.

Human Rights Commission

The Human Rights Commission furnishes a very interesting subject for a model meeting. Seating is the same as for Economic and Social Council with Consultative non-governmental organizations observing in seats behind the horseshoe. Its present membership is: Vahap Asiroglu (Turkey), Jose D. Ingles (Philippines), Edward Rizk (Lebanon), Henryk Birecki (Poland), Rajeshwar Dayal (India), Pierre Juvigny (France), Rudecindo Ortega, First Vice-Chairman (Chile), Abdul Waheed, *rapporteur* [transcriber], (Pakistan), Mrs. Mary Lord (U.S.A.), Abdul Rahman Bazzaz (Iraq), T. A. Pyman (Australia), Samuel Hoare (United Kingdom), P. D. Morozov (U.S.S.R.), V. I. Sapozhnikov (Ukrainian S.S.R.), Luciano Joublanc-Rivas (Mexico), Christian X. Palamas (Greece), P. Y. Tsao (China) and Mrs. Aase Lionaes (Norway). Rene Cassin of France is chairman of the Commission.

Status of Women Commission

Of special interest to women is the Status of Women Commission which might well be considering such issues as equal educational opportunities for women, and ways in which technical assistance in securing better conditions for women could be used. The Pan American Bureau in Washington will be glad to furnish material on some of the problems which Latin American women have brought or will bring to this Commission.

A list of the 1957 representation on the Commission with brief biographies of each will be published in the July-August 1957 issue of THE METHODIST WOMAN on the Christian Social Relations pages.

Relating Model Meetings to Recommendations of Woman's Division

An interesting way to give these sessions special significance would be to take the recommendations adopted by the Woman's Division on current issues in the March issue of THE METHODIST WOMAN and see which ones might be under discussion in some of the sessions of one of the agencies in the U.N. A statement about the issues could preface the model meeting.

SEND FOR THESE *

Citizenship Brunches, **10 cents.**

Christian's Primer of Human Rights. **35 cents.**

Workshop for World Understanding. **5 cents.**

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

ORGANIZATION and PROMOTION

When darkness fell and the rocks were rent, at the death of Jesus, even there and then many women were on hand who had followed Jesus from Galilee, ministering to him. So says Matthew's gospel. They have been on hand, ministering to Christ and in His name, through the centuries. To have a Woman's Society of Christian Service in your church is to give due recognition to consecrated womanhood, opening to many of them the doors to additional types of service beyond the traditional kitchen. It is to have a fellowship, an earnest spirit, and a workable plan for Christian service among women. And that means power and spirit in the whole congregation. A Woman's Society of Christian Service in your church can help revitalize the central concerns of every church: evangelism, education, fellowship, missions. These women take the Christian enterprise seriously.

(Bruce L. Middaugh, District Superintendent, Grove City District, Erie Conference.)

WE BELIEVE IN EFFECTIVENESS

The quadrennial program for Methodism, adopted by the General Conference in 1956, emphasizes the local church as the point of concentration for the first two years of the quadrennium. The year 1957 will stress *Effectiveness*, which involves a full organization for every church, and trained leadership to make this organization effective. It is the hope of the church at large, as well as of the Woman's Division, that more Woman's Societies may be organized in churches which do not yet have a Society than in any year thus far. There are about 6,000 such churches reported.

This is a challenge to all of us—not only to the district secretary of Promotion in the Woman's Society of Christian Service and to the district superintendent. Do you know anyone who belongs to a Methodist church without a Woman's Society or Guild? If so, you may be the point of contact. There is nothing so effective as personal, face-to-face relationship.

Just what, specifically, can you do? We would suggest:

1. Interpret to your friend the value of the Woman's Society of Christian Service in a church and the personal joy of membership in a Society. Do this in sincere and enthusiastic terms.

2. Give her a copy of the leaflets *Oh Yes You Can!* and *The Small Society*.*

3. With her consent, give her name and address to the district secretary of Promotion and to the district superintendent.

4. Invite her to accompany you to the next district or conference meeting.

Each local church will be making a survey of itself for the quarterly conference. The Woman's Society of Christian Service is the one official woman's organization prescribed by the *Discipline*, for every Methodist church. Let us do our part in seeing that every church avails itself of its fullest opportunity for effectiveness at this point.

"ONE MAN'S FAMILY"

The story of a Christian pastor of Korea, in community service.

Pastor Yun Sung Yul, of Korea—better known as Diamond Mountain Yun—was a tower of strength for the refugee people throughout the war. Churches were organized in refugee camps, and wherever he went he preached and lived the gospel message.

A son who planned to enter the ministry gave his life for his country, and Pastor Yun, though nearing seventy, resolved to carry on for the two of them. After returning to Seoul in 1955 he started a tiny church in a small community five miles outside the city. The people of the surrounding villages were not eager for the message, for these had been Communist villages before the war; most of the men had been killed or driven away, and the women were skeptical. At first, few came to the church, but Pastor Yun did not preach by word alone.

The little footbridge he built to span the stream saved hours of walking, and made it possible for the children to come to Sunday school. Day after day the villagers saw Pastor Yun going to and fro on his bicycle, always kind and always helpful. Christmas Eve over three hundred villagers stood on a snow-clad mountainside, and many heard for the first time the story of the birth of the Christ child.

Pastor Yun was always looking ahead. While visiting a small village ten miles away he learned that there was no church in the entire community. Two weeks later he began holding services in the village school. On the second Sunday, there were more than eighty in the congregation—most of them children. Pastor Yun believes that to be strong and alive a church must reach out into the community. At the close of the service he appealed to the children to help those less fortunate in the orphanage on the hill. He did not ask for much—they did not have much. He asked those who were willing, to share. . . .

Latest reports are that a group of twenty villagers has helped to replace doors and windows in the building and have filled in the cracks in the walls in preparation for winter.

True it is, the building does not make the church!

—Excerpts of a letter from Thelma Mau

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

By Their Fruits

The fundamental aims expressed in the quadrennial goals are as wide as the world. This is evidenced by letters which come from the various fields of service. Items quoted from some of these letters were not intentionally beamed at the fulfillment of the goals; but the relationship is apparent, and it is heartening to see the work in faraway lands through the eyes of others. The same reflection would be equally true for work in the homeland.

The writers of the letters from which the following paragraphs are culled will doubtless be surprised when they see them related to specific implementations of the goals. The goals themselves have become more familiar than the implementations suggested for each. So, we have tried here to high-light those implementations rather than the total goals. We hope the variety of witness will bring a new vividness and sense of reality, and show how those ideals, so prayerfully formulated, are the daily practice of Christ's witnesses.

Lack of space compels us to restrict this month's offering to the first two goals. We cannot promise for future issues, but will hope to trace a similar relationship to the other five goals, when opportunity offers.

GOAL 1. To commit herself to the spirit and principles of Christ for the whole world by

Studying to know the spirit and principles of Christ.

One evening Pushpa was in the bookshop when a young Hindu came in to look around. He got into conversation with her, first wanting to know what sort of books were available in the shop and in the library. She pointed out that the books were for the general reader, yet many dealt with the Christian religion or some aspect of it. He told her that he was in search of some belief that he could honorably hold; that he hungered for something and was looking for somebody to help supply that hunger. He had spent night after night in a temple, entreating the god or goddess to reveal the things of the spirit to him. His family thought him crazy, and he had left home for that reason. Pushpa read to him the thirteenth chapter of First Corinthians, and he immediately said he would like to have a copy of the book from which that came.

LOUISE CAMPBELL, JABALPUR, M.P., INDIA

Seeking personally to obtain the spirit of Christ.

God was at our breakfast table in a very real sense this morning. He spoke to us through a little Indian woman who spent the week-end in our home. I am so grateful for the shared hours. Her life is in God's hands. She has gone about for nearly forty years as a Christian worker — building bridges between peoples and carrying God's messag over those bridges. Her face was radiant as she tol how God had provided for her needs in times whe there seemed no answer. I know that she must hav led many to His feet. After an hour with her, m cup was running over, and I came away thankin God for her and knowing that "All things are pos sible to him that believeth." Not one word of prais for herself; she lives life as a sacrament.

ELIZABETH CALLIS, EAST RANGOON, BURM

Practicing the principles of Christ in everyday living

An outstanding impressio was made on me by a ferven Christian who, at one time was a local preacher but de cided he could work more ef fectively as a layman. H now lives in what he call "The House of Hope" — very humble thatch-roofe home, but a place where Go has been at work. To thi home come many differen kinds of people. Some hav just been released from a reformatory. Others ar patients who have been discharged from a tubercu losis sanatorium but are still unable to work to ear their own living. In short, these people are the one who would have no chance elsewhere. Those who ar able to do so, help to operate the farm where the produce all their own food. Those who are physi cally unable to do this type of work contribute i other ways. The group is constantly changing When one sees the Japanese Christians doing s much for themselves, it is really an incentive to wor harder.

MARTHA MEEK, TOKYO, JAPA

Shall Know Them

ommunicating to others the joy of discovering hrist.

On Saturdays groups of us from the language hool often went to nearby villages for preaching nd personal evangelism. One of my happiest mem- ies is the morning I spent with two Scotch girls oing from mud hut to mud hut over the hillside, lking to the women and children about Jesus hrist. Many of them had never even heard His ame before.

Often I felt hopeless as I looked over the hillside the many, many huts we could not possibly visit, nd I wondered why we should bother at all. But nen to turn again to the light in the eyes of those ho listened, halting though our Urdu was, to our mple stories, was to know that we must sow the eeds and pray the Lord to take care of the harvest.

WYNELL JORDAN, KARACHI, PAKISTAN

OAL 2. To accept responsibility in the total program of the local church by

ttending church services regularly.

When I first came to Rangoon, I often went with her visitors to call on Mrs. Chiu, a cloth merchant ho rarely came to church. Though a preacher's aughter, and though she had joined the church in ildhood, she admitted that she knew very little bout the Bible or the Chrisitan life, for she had een reared by non-Christian relatives. Her husband as not a Christian but occasionally came to church. ast year they became more regular in their church ttendance, as did their only child, a teen-age boy. everal times Mrs. Chiu expressed her desire for in- ruction in the Bible. Mr. Chiu showed evidences f a growing faith. Then they invited me to come to ieir home once a week for a family Bible class. Al- ost from the beginning, friends of the boy joined , and very soon one of them made his decision to ecome a Christian.

At each session we each lead in prayer, and all ree Chius and the friend take part. Sometimes eighbors come in, and it is thrilling to see the evan- elistic fervor of Mr. and Mrs. Chiu, as they enthu- astically introduce them to the Christian way. nce when heavy rains had flooded their home—a erfect excuse for calling off the meeting if they had anted one—the boy came to tell me that they ould meet at the church. We had one of our best essions.

A few weeks ago they made a difficult decision. hey had been coming to church by turns, because ey could not all leave their business at one time. The decision now was to close their shop on Sundays, accepting the loss of business that this would involve. Since then, all three of them have come to church regularly each Sunday. I hope soon to be able to report that they have joined the church.

ORVIA PROCTOR, RANGOON, BURMA

Giving time, talent, and support, systematically and thoughtfully.

Our Woman's Society in Cortazar has taken a new lease on life. We are stressing personal devotions in the prayer circle. The meetings are well attended and are beginning to bear fruit in the lives of these women. All of the women in the different villages have their mite boxes and help to support the missionary work of the conference. Under the direction of one of our local girls, a graduate of the Puebla Normal, the Sunday school in Cortazar is being rebuilt. We had our first early morning Easter service in the Suchitlan chapel. It was well attended and seemed to mean much to the people. The pastor visits all of the circuit regularly. Local support is the highest ever. We have chicken and rabbit, as well as harvest home projects to help in raising our church budget. So far we have had no land set aside definitely for Lord's Acre projects, but hope to have some at corn-planting time.

MAMIE BAIRD, CORTAZAR, MEXICO

Sharing in church and community programs for all age groups.

On Tuesday nights we attend "Back Home Fellowship" meetings for soldiers and missionaries. These meetings are for the purpose of giving the servicemen a program and time of Christian fellowship such as they would find if they were back home. On Sunday afternoons a group of missionaries carry this same type of program and Christian fellowship to the U.S. armed forces stationed at the front. Many

(Continued on page 41)

HOW DO WE EVALUATE?

ON THE Calendar of Activities in the June, 1956, issue of THE METHODIST WOMAN, the activity indicated for this month—April—is an evaluation. It is suggested that the year's work as shown in the Record and Report Book be reviewed, and that we then evaluate two areas; the fellowship activities of the Society, and the use that has been made of audio-visual materials.

We need to know just what is meant by *evaluation.* It is easy to fall into the error of confusing evaluation with measurement. Some *things* can be measured: increases or decreases in membership, attendance at meetings, financial receipts. But there are other factors, involving people, which are difficult if not impossible to measure: such as the changes that are taking place in people—their relationships with others, their attitudes and spirit, their Christian philosophy. It is with this second area that we are ultimately concerned, for the statistical measurement has value mainly as it contributes to these changes. After measurements are available, we still have to make judgments in making an evaluation—judgments about what the measurements mean, in terms of changing a program under consideration or of maintaining it as it is. "Measurements can support judgments about strengths and weaknesses in a program, but they are never substitutes for judgment." [1]

Just what does this mean in the two areas suggested for our evaluation? To make the evaluation worth while to the Society, all the people affected must have a chance to participate—not only those officially concerned. It is necessary to have a clear-cut idea of the goal in view. This works both ways. Often the best way to make sure that goals are meaningful and clear is to set out to evaluate the program directed toward them.

We might ask: If the program serves its purpose, what changes in things and in people should result? How can we tell whether these changes are taking place or not?

Let us look at the evaluation of the fellowship activities in which the Society has been engaged during, say, the past six months. We shall need to know, for instance: (1) What we mean by fellowship; (2) which activities we are including under this head; (3) what their purpose was intended to be. What inner changes may have been effected by these activities? How can we know what is going on inside folks?

The size of the group doing the evaluating will determine whether all can work together, or whether the group should divide into smaller units and then share their conclusions.

A simple illustration may help. Suppose one of the fellowship activities were a tea to honor new members received into the Society during the year. Among these was a newcomer in the community. She and her husband—who is the new baker in town—were members of an evangelical church in the old country, and joined the church here whose pastor called on them. English is not their mother tongue. The lady has come dutifully to church and joined the Woman's Society when invited, but has never seemed part of the group.

At the Fellowship Tea, the membership chairman unobtrusively brought this newcomer within the circle. At the close of the afternoon instead of slipping hurriedly away alone, as heretofore, she lingered, happily absorbed in the group. The membership chairman announced that Mrs. ———— would share with them, at the next meeting, some of the ways of observing Easter in her former homeland. Her little girl was asked to take part in the May Fellowship Day, wearing an authentic native costume. And for Christian Family Week the husband gladly baked some cakes.

Facts like these might come out in an evaluation. The report of how many attended from each Circle; how much punch was consumed, the amount of the florist's bill—these are necessary statistics of *measurement.* The real evaluation, however, lies in the combined judgment as to what happened to people.

In evaluating the year's use of audio-visual materials, note that it is the *use made,* not primarily the materials themselves, which is to be evaluated. When you showed *Heart of the Neighborhood,* for example, did the ensuing discussion reveal any changed attitudes on the part of your women toward youth in the neighborhood? Oh! . . . there wasn't any time for discussion. You had to show the film first, because Mrs. X was the only one who could run the projector, and she had to leave early. So you hurried it up and then had the business meeting—and by then it was time for refreshments. . . . No, you were talking about other things, while you had tea. Yes, of course . . . you *could* have talked about the film, but nobody did. . . . By that time, it seemed so long ago. Our meetings take so long. . . . Oh yes, yes, of course we *enjoyed* it; doesn't everyone always like a good movie?

Various ends are often achieved by one project or program; which makes it necessary that we keep our sense of primary purpose clear, and weigh the values accordingly. A deepened sense of worship? A wider information? Better public relations? New insights? All have their place. Let us put our best judgment to work, for evaluating and improving our total program, along these lines.

[1] *The Leader's Digest,* published by *Adult Education Association of the U.S.A.;* Volume No. 1, page 91.

WESLEYAN SERVICE GUILD

GUILD MEMBERS COMMISSIONED

Fourteen Guild members were commissioned on January 18 by Bishop ıur J. Moore at the commissioning service during the Seventeenth Annual ting of the Board of Missions. Sorry, the listing below does not follow the ing arrangement.

Miss Iris Faye Bell, of Woodstock, Iowa, deaconess in Rural Work in North ansas, is a member of a Guild in Imboden, Arkansas.

Miss Eva Gerda Damm, of Forest City, Iowa, deaconess at First Methodist rch, Waterloo, Iowa, is a member of a Guild there.

Miss Hazel Marie Fulton, of Preston, Mississippi, deaconess, belongs to the d at First Church, Thomasville, Georgia.

Miss Della Ann Pearre, of Augusta, Georgia, deaconess in Rural Work, ng Harris, Georgia, was a member of the Guild at Pierce Memorial Church, usta, Georgia, before leaving Augusta to attend Scarritt College, Nashville, nessee.

Miss Celia Elizabeth Wade, of Melrose, New Mexico, deaconess, was a mem- of the Guild at Wren, Georgia, before leaving to attend Scarritt College.

Miss Martha Darlene Wagner, Cozad, Nebraska, deaconess, is a member of Guild at First Methodist Church in Cozad.

Miss Sarah Margaret Watson, of Nashville, Tennessee, deaconess, formerly a ıber of the Guild in Georgetown, South Carolina, is now a member of the leyan Service Guild at Belmont Church in Nashville.

Miss Alice Willits, of Cincinnati, Ohio, deaconess, was a member of the d at Hyde Park Church, Cincinnati, before leaving there to attend National ege in Kansas City, Missouri.

Miss M. Frances Allen, of Richmond, Virginia, missionary, assigned to lic health nursing in India, is a member of the Guild at Highland Park rch in Richmond.

Miss Ellen Lydia Barnette, of Washington, D. C., missionary assigned to ational work in India, is a member of the Eva Boone Guild, Asbury Meth- t Church in Washington.

Miss Helen Doris Brown, of Brown City, Michigan, missionary, assigned to ational-evangelistic work in Sarawak, was for five years a member of the leyan Service Guild at First Church, Narrows, Virginia.

Miss Anne Cary Eastman, of Honesdale, Pennsylvania, missionary, assigned ducational-evangelistic work in Belgian Congo, is a member in Honesdale.

Miss Gretchen Elston, of Shreveport, Louisiana, missionary, assigned to edu- ınal work in Japan, has been a member of the Guild in Lafayette, Louisiana.

Miss Anne Elizabeth Metz, of South Pittsburg, Tennessee, missionary, as- ed to educational work in Sumatra, is a member of unit No. 2, McKendree ıodist Church, Nashville, Tennessee.

SPECIAL INTERESTS

Public Health Work in Cuba Escuela Agricola y Industrial, Preston, Oriente

by ELIZABETH BEALE

It was at a Wesleyan Service Guild Conference rally that I heard of the need for a public health nurse in rural Cuba. A number of circumstances related to the meeting convinced me that night that I should be that nurse. After a six-months' course in midwifery I came to Cuba in the fall of 1949. I knew no Spanish, so the first year was spent in language study.

A nurse was needed in two dispensaries, but it seemed wise to begin a new project of my own in the health field. The major health problems in Cuba are said to be due to poor hygiene and malnutrition. I felt that attacking these problems with an educational program might, in the long run, produce more positive results than just treating their results, though that type of treatment is desperately needed. A Cuban woman trained in medical social work is now administering one of those dispensaries with the voluntary cooperation of several doctors of the city. The wife of a missionary, a nurse, is in charge of the other. So all three projects are progressing cooperatively.

The Agricultural and Industrial School in Cuba is a joint project of the Division of World Missions and the Woman's Division of Christian Service. We are training both boys and girls. I asked to be assigned here in the field of health education. In 1951, I still had trouble with the language, and every lesson prepared was a major achievement.

The school was only four years old, and our first class was graduating that June. I started with

classes in home nursing, child care, and prenatal care, but I worked even more on the health program for the students themselves. Almost all had intestinal parasites. This is an ever-recurring problem, especially with the new students. Sometimes even those who have once been successfully treated become reinfected at home during vacation.

A second emphasis was on the dental program. The majority of Cubans have poor teeth because of poor diet and large sugar consumption. In Preston a fine young Protestant dentist, a graduate of the University of Havana with two years of internship in the States, is interested in helping the school. He agreed to do the extractions free, and fillings for three dollars each. The first year I made an agreement with the students. I paid half the dental bill from the health funds, and loaned them the other half to be paid back after they had graduated and had work. That first group all paid in time. In some instances this arrangement has been continued, though now more of the families are paying something each year.

At first we could only take care of those who were graduating, but gradually we have been reducing the backlog. By the end of this year, I hope to have work on a current basis. Now we are stressing the importance of prevention and annual checkups.

In all our classwork we have had a dual purpose—to learn, and to share the new knowledge with others. This has been done through community projects of various types. Each class chooses a project of particular interest. Last year the Child Care class had a very special opportunity. There was a sick baby in the village. At three months she weighed only seven and one-half pounds. Everyone thought she was going to die. Finally with goat's milk and some medicine ordered by the doctor she began to gain. The girls in the class learned to make the formula. They were all delighted to watch her grow and develop into a fat, healthy, happy little girl, a true demonstration of her name, Victoria.

This year we have a premature baby boy, who weighed only four and one-half pounds when he was born, to watch. We provided milk for the mother and at three weeks he weighs five pounds and looks much better.

As a part of the classwork the fourth-year girls go with me to observe and help with the actual delivery of a baby. In the country there is never a doctor present on such an occasion, and often no one who has had any training.

As I became more fluent in the use of the language, I gradually took on other responsibilities. Now I teach two Bible classes and supervise one of the missions where a group of the students have a worship service and Sunday school classes every week. There are always problems of health to be discussed with various mothers on these occasions.

The school is only ten years old, but a great deal of progress has been made. At present we have seventy-one students, thirty-two of them girls. The two girls' dormitories are full, but there is space for a few more boys. There is a four-year vocational program for students who have finished the sixth grade. However, in many rural areas there is no school beyond the fourth grade, so we have also a prevocational fifth and sixth grade group. They all work four hours a day and have classes four hours a day, some working in the morning and others in the afternoon. The girls do all the work in the laundry and kitchen and some handcrafts. The boys participate in the work of the farm and shop.

We have a church, with Sunday school, Youth, and Intermediate Fellowships carrying on a full program. A beautiful chapel, new last year, adds much to the spiritual life of the whole school. An infirmary building where I live has a two-bed room where sick studen can be isolated and cared for wh necessary. A second floor is to added soon.

The Woman's Division pays m salary, supplies a budget for heal work and for operating the stati wagon, and contributes $1,000 year toward the scholarship fun of the school. I am very happ that the Wesleyan Service Guil through its support of the tot program of the Woman's Divisio has a part in this work.

National College for Christian Workers

by E. Louise Nichols

Since the fourth quadrenni goal pertains to recruiting, we a especially glad that one of the ed cational institutions assigned to t Wesleyan Service Guild as a Sp cial Interest is National Colle for Christian Workers, Kans City, Missouri. This is one of t two schools of the Woman's Div sion specializing in the training young people for church-relat vocations.

When the school was founded 1900 it was known as Fisk Trai ing School, but was later call Kansas City National Trainin School for Deaconesses a Missionaries. Under its prese name, it is a four-year, coeduc tional, liberal arts college. A st of outstanding faculty membe has been brought to the colle from all parts of the country give the finest instruction in s ence, English, history, music, a all other phases of a college ed cation. At the end of the fou year course, graduates receive A.B. degree. They may major church music, English, history, s ciology, psychology, religion, religious education.

Last year twenty-three stat and fourteen countries were rep sented in the student body. T year marked the enrollment of t largest group of new students the history of the school. The were fifty-eight in the group, re

ıting twenty states and six ıtries.

ational College has recently ıired thirteen acres of land the present campus. Much of area will be used for athletic recreational facilities for the ents. This brings the total owned by the college to more ı nineteen acres.

ımmers the school is host to ıols of Missions and Christian ice and other conferences. The lities of the college were used ost to capacity the past sum-, beginning on commencement and continuing through the of September. The U.S.-2 ning program was an interest- part of the summer activities. raduates and former students National College have come ı all but one of the states, also ı Alaska, Hawaii, Puerto Rico, many countries around the ld. The influence of the college been world-wide as well, for e of the students returned to r own lands as Christian lead- and others went as mission- s. Two recent graduates com- sioned as deaconesses served as idents of their Guild units be- entering the college. More ld members are needed to re- ıd to the urgent need for kers both at home and abroad.

Clinic and Public Health in Korea

by MARION KINGSLEY

ast fall, after holding a clinic small village near Kangneung, ea, we were asked to call on edridden young woman. Having ked through the narrow, wind- side streets of the village, we ved at her home and were ted by the patient's elderly her. The single room of the ıe was permeated with an at- phere of hopelessness and des- . As we sat on the floor in the light the young woman lying a mat in the corner of the room ıed slowly toward us and began ell us the story of her illness.

During the war a great many people fled from the enemy. In the confusion this young woman fell and injured her back. She became progressively worse and after a year was unable to walk. Then her husband left her, considering her a liability, and she was alone except for her mother. She remained bedridden four years without medical care for the spinal T.B. which had developed following the fall. There seemed no hope. Her mother was very old, and her neighbors unable to help. She could see no purpose in life—a past filled with tragedy and an uncertain future.

We promised to supply needed drugs and a little money to supplement her deficient diet, but this was not enough. There was a need even deeper than the physical one, the need of hope. Knowing Christ was the answer, we gave her a Bible and tried to tell her something of Him, the hope of the world and friend of the friendless.

A year passed since we first saw her, during which she continued to receive medicine and a little money for her food. Recently I received a letter from her full of joy. She was able to walk again, but this was not the first thing she told me. First she expressed her thankfulness for her new found faith in Christ. Then she said how glad she was to be able to walk the short distance to church, where she might learn more of Him who had given her newness of life—He, who came that we might have life and have it more fully.

Susannah Wesley Hall

by PEARL L. EBLE

Susannah Wesley Hall, Newport News, Virginia, is the only institution of its kind on the Peninsula; in fact, it is the only home mission project of Methodism in this district, and one of two such Methodist-sponsored residence halls for young business women in Virginia.

Susannah Wesley Hall was established during wartime to meet a very definite need when many young women came to the city seeking employment. This residence offered protection and a homelike atmosphere. Since 1943, it has continued to meet this need, and many young women have called it home. A large brick building located in the heart of the business district, the Hall is directly across the street from Trinity Methodist Church. It has facilities to care for twenty-four girls.

Girls coming to Susannah Wesley Hall must be highly recommended. They must furnish two references and a health card. Preference is given to young women between the ages of seventeen and twenty-five, although sometimes an exception is made. Two girls share a room. Most of the girls come from rural areas or small towns in Virginia, West Virginia, or the Carolinas, but a few come from farther away. Board and room are reasonable.

A well-equipped recreation room, with a television, record player, radio, piano, and ping-pong table, is in constant use when the girls are at home. A sewing machine is also provided. The laundry and the ironing room are always busy. Friends may be entertained in the recreation room or in either of the two small parlors on the main floor. Breakfast and dinner are served from Monday through Friday; at other times girls enjoy snacks, using their own refrigerator, food storage cabinet and coke machine. The residents are organized into a House Council and conduct a family vesper service every Monday evening.

The aim of the management is to help the young women live together as a happy Christian family and to realize that they have a friend in the director and in each member of the board. With this objective in mind, we try to build a feeling of togetherness. Do come and visit us when you are in this vicinity, and do send us girls who need this home when working in this area.

STUDENT WORK

SUMMER SERVICE—WITH SPIRITUAL DIMENSIONS

by DR. HARVEY C. BROWN

A FEW years ago, a young man from the Blue Ridge-Smoky Mountain area entered college. His purpose was to prepare for a business career, and he was graduated with honors in Business Administration.

During his sophomore year, he spent a summer in a service project in Hawaii. In this experience he first became aware of the religious needs of youth. Later, a two-year hitch in the Army revealed further this need of youth for knowledge and appreciation of the great spiritual affirmation of the Christian gospel.

Now he writes:

> Today I am a senior in a school of theology, preparing to take my place in the church as a minister. During my theological course, I have served in Cuba and Alaska. These summers have given me an opportunity to share my religious experience with my contemporaries. Not only have I had an opportunity to serve my church in areas of great need, but the experience also has assisted me in finding my place in the ministry.

His story is one of many that could be related about Methodist youth who have found their places of service through the church, for the summer service movement is one of the ways through which the Methodist Student Movement interprets the teachings of Jesus in terms of the experiences of young men and women on college campuses. Increasing numbers of them have been inspired by the watchword of the summer service movement: "If any of you would become great, let him serve."

To dramatize so great a cause, the Planning Committee on Summer Service enlarged its program in The Methodist Church. Three years ago, it recommended to the National Commission of the Methodist Student Movement that a seminar-work camp be added to the existing caravan and work camp program—to send groups of students to overseas communities for work, study, and fellowship for at least six weeks during the summer. The recommendation was accepted, and three summers have been spent as planned.

In the summer of 1956 thirty-seven Methodist young people and six counselors served in a European seminar-work camp for six weeks. The first project was centered in London, where the work of the Wesleyan Church was studied under leaders of the youth and student program of the Wesley Methodists. A second project was a study of the cooperative movement as conducted in the Netherlands. A third project was the study of the religious education program of the Methodist Church in Belgium.

A visit to the headquarters of the World Council of Churches and the World's Student Christian Federation in Geneva, Switzerland, enhanced the summer's activities. Staff members of the World's Student Christian Federation told the story of the developing ecumenical movement, which has been spearheaded by the World's Student Christian Federation.

The climax of the summer was the work camp related to the Methodist mission in Linz, Austria. Here the group participated in a program especially planned by Emil Paul John, a short-term missionary, and worked out under the leadership of the mission. Every work camp involves physical labor, but, as one of the Linz campers said, "More than physical labor

Fotograph Heidan Linz/D. Sint

Dr. Harvey C. Brown helping to pai kindergarten furniture at the Met odist mission in Linz, Austria.

for the people was needed to rend a real Christian ministry." Frien ship with local people, Bible stud daily worship, and study of co munity and national problems we integral parts of the programs.

There were two phases of t project: working with labore building a housing unit for refuge who had been living in barrac since the end of the war; paintin and decorating a kindergart building, and clearing the groun (formerly a city dump).

Volunteer service projects diff in some respects, but all proclai the Christian faith. At Linz, as all volunteer service project familiar questions arose: "Why a you here? How much pay do y receive?"

Frequently there is an initial r action of skepticism to work pr jects. People are slow to belie that students from various par of this nation, with divergent inte ests and plans for the future, ha come to the community to wo and serve, paying their own e penses. Seeing the group at wo

(*Continued on page 41*)

TRAINING OPPORTUNITIES

THE purpose and content of Christian education are fundamental to all a person's ces and decisions, hopes and ms, problems and opportuni- and are relevant to his spiri- destiny. This conviction, , is back of the emphasis and effort which The Methodist rch puts into its youth pro- n."[1] A strong MYF indicates ng and skillful adult leader- . Youth need the benefit of t guidance. The adult worker cated to his task is essential ne MYF. "Adults working with h in a democratic and under- ding way can become a dy- ic fellowship in the church and community."

has been said that youth work move only as far and as fast he adults working with youth he local churches move. All lt workers with youth need to alert to the challenge and ur- y which this statement offers. s a clear call to every adult king with youth to avail him- of the many opportunities for ning and enrichment. It is ntial that training for adult kers go along with training for th.

ellowship of Adult Workers With Youth

he secretary of Youth Work, ther with all teachers, coun- rs, program area advisers, and leaders in the youth division, member of the Fellowship of lt Workers With Youth. It is ected that this group will meet ularly under the leadership of youth division superintendent. nthly meetings under the guid- e of the pastor or director of istian education can mean a t deal in making plans to care the many interests of the youth sion. If it does not seem best neet monthly this group should t at least quarterly. Meeting regularly will help in sharing ideas and problems, learning the job, and coming to know each other. The "Shop Talk" pages of *Workers With Youth* carry many ideas for monthly meetings of such a group. The free leaflet "A Fellowship of Adult Workers With Youth"[2] has suggestions to help such a group get started.

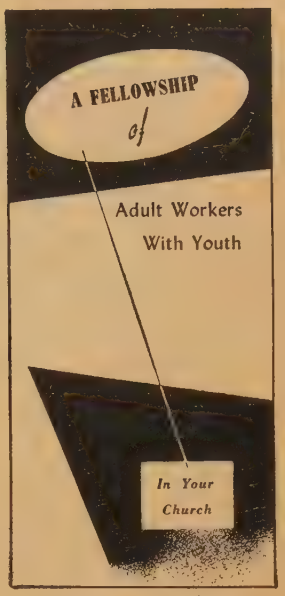
Home Study Courses

More than thirty leadership education courses are available for individual study. They are within reach of every individual who is served by a post office. These courses may be used in individual or group study. An inexpensive study guide is available for each of these courses. All details about the courses offered, the study guides, and procedures for participating in individual or group study are given in a free leaflet *1957 Home Study Courses*.[3]

A few titles might arouse interest in some of these studies: *How to Teach in the Church School, How to Understand Our Pupils, The Methodist Youth Fellowship, Teaching Youth,* and *How to Improve the Church School.*

Christian Workers' School

Another opportunity for training is in a Christian Workers' School. Church workers engaging in these schools study under the guidance of certified instructors. Out-of-class activities supplement the values of the regular class periods. The local church commission on education has primary responsibility for making study experiences of this type available to workers in the local church. Some conferences have such schools on a district or subdistrict basis. Full information may be secured by writing to the Department of Leadership Education, Box 871, Nashville 2, Tennessee.



Summer Opportunities

These will vary because each conference plans according to its needs, interests, and the circumstances peculiar to its own situation. In some situations youth and adults will be together. It is well to remember, however, that there are times when adults need to be by themselves for their own training in working with youth. At least once during the quadrennium each secretary of Youth Work should participate in some training agency under the Board of Education. It is expected also, that at least once during a quadrennium the secretary of Youth Work will engage in a summer training experience under the Woman's Society of Christian Service.

Officers' Training Day

At least once a year the secretary of Youth Work will engage in Officers' Training Day under the Woman's Society of Christian Service. This experience is beneficial in learning the job and planning ahead.

[1] From "Guidebook for Workers With Youth" Cloth, 75 cent; paper 50 cents. Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[2] Available from the Youth Department, Box 871, Nashville 2, Tenn.

[3] Available from Department of Leadership, Box 871, Nashville 2, Tenn.

Children's Work

SCHOOL IN PENANG, MALAYA

by

ONE OF THE STUDENTS

THE Anglo-Chinese Girls' School, which I attend, is about three miles from my house. It is a Methodist Mission School and our principal, Miss Harder, is a missionary from America. I am twelve years of age, and this is my sixth year in school. My name is Tan Ai Sim. There are about a thousand girls in our school.

I leave home at 6:45 in the morning and catch the bus to town. Then from there I go in a trishaw to school.

When I arrive at school I usually have a few minutes to spare, and so I chat with my friends. School begins at 7:50. On hearing the first bell my friends and I line up in twos outside our classroom. When the bell rings again we march into our classroom quietly to begin the day's work.

I learn to read and write in English and to work out sums. I learn about the way people live in other lands. I like learning about famous people, who lived long ago, best of all. Sewing a buttonhole and painting a design in water color are all a part of the day's work. Once a week we play games for half an hour in the morning.

We have chapel services once a week, and on that day we go into the school hall as soon as school begins. The girls who are in charge of the service sit on the stage at a table which is covered with a pretty tablecloth. There is a bowl of lovely flowers on the table. The leader tells us the number of the hymn which we then sing. She also announces each item on the program. One girl leads us in prayer and another recites a poem or some Bible verses. Sometimes there is a piano solo. I am learning how to play the "Hallelujah Chorus" so that I may be able to play it at chapel one day. A teacher usually tells a story.

Recess is half an hour only. Many kinds of food are sold at the Tuck Shop. There are all kinds of sweets and hot and cold drinks, too.

School is over at 1:25, but often there are activities in the afternoon.

Every school day is a day of study and play.

CALENDAR OF ACTIVITIES

Attend vacation church school institute or workshop.

Cooperate in plans for Christian Family Life Week and Children's Day.

Share in plans for vacation church school.

Report on children's work to Woman's Society.

STANDING COMMITTEE

BUCK HILL FALLS

The standing Committee on Missionary Education Children met prior to the Seventeenth Annual Meeting the Woman's Division. Members of that committee a Mrs. John W. Warren, chairman; Mrs. W. H. McCallum Mrs. John M. Pearson; Mrs. Frank L. McDaniel; t jurisdiction secretaries of Children's Work; two st members: Miss E. Mae Young of the Interboard Comm tee on Missionary Education, Miss Ruby Van Hoose secretary of Children's Work of the Woman's Divisio plus two *ex officio* members: Miss Dorothy McConne who is editor for the committee, and Mrs. Harvey Brandt, chairman of the Section of Education and Cul vation. Not all the members were present when Mi Betty Marchant took the pictures.

Above, left to right: Mrs. Granville Hooper, Mrs. Jo Warren, chairman, and Mrs. Charles H. Robeson (back the camera). Below, left to right: Miss Marguerite Ha ris, treasurer; Mrs. Frank L. McDaniel; Mrs. Charles Robeson, secretary for the Southeastern Jurisdictio Mrs. William C. Strothers, Jr., secretary for the Centr Jurisdiction; Mrs. D. Henry Wyatt, secretary for t Western Jurisdiction; Mrs. Granville Hooper, secreta for the Northeastern Jurisdiction; and Miss E. M Young.

Significant Contributions

(*Continued from page 9*)

ɔtions. They need love, friend-
, understanding. Many are or-
ns. The centers create an at-
sphere of home and family life
these youths and give sympa-
tic guidance. Today is the dawn
nterest in industrial evangelism
Korea. Evangelism among
rking youth must have its place
such a program, and our centers
ld be the focal point for such
rk.

Largely responsible for this
akdown of the family system is
rapid change brought about by
rea's evolution from an old to a
dern society. Cities are leaving
rural areas far behind. As seg-
nts of society stretch apart, it is
people who are torn. What can
centers do to bridge this gap?
haps the answer to this question
l indicate the development of
ll centers in rural areas, and
bile, noninstitutionalized exten-
n work in country areas spon-
ed by the city centers.

Accompanying this upheaval of
old social structure is an in-
se interest in the democratic
cess. Koreans are a freedom-
nded people, and liberation in
5 brought a great release of na-
nalistic fervor and ambition.
e social centers of the world
ve always been institutions in
ich the democratic process is
way of life. In small voluntary
ups, children, young people, and
ılts can be guided by trained
ders into an understanding of
s process and can learn how to adapt it to their own nationalistic temperament and situation. In the small unit, also, the Christian influence is brought to bear on the individual, and the teachings of Christ given expression in human contact.

Experience of the democratic process inevitably leads to action. People assembled in groups will do something, and their activities will have a social significance. Social work in every country has pricked the national conscience to an awareness of such problems as child labor, inadequate sanitary and health facilities, inadequate playground and recreation facilities, inadequate court systems. Our centers in Korea are in a unique position to make people aware of conditions.

A milestone was reached in 1956, when Miss You Doo Kang became the first Korean director of a social center. Miss Kang has worked, since its beginning, in the Pusan Christian Social Center, and this appointment comes as a long-deserved honor to this tireless Christian worker. Also, in Seoul, Miss In Sook Moon is presently acting director of Tai Wha Christian Social Center, in the absence of the writer. Both these women are former Crusade Scholars.

The centers are united in their desire to make a lasting, Christian impression on the national character of Korea. This is our heritage and our aim.

Student Work

(*Continued from page 38*)

heightens curiosity, and with rare exceptions the community soon understands. Such a service of love is a universal language, as participants in over thirty camps in twenty countries last summer will tell you.

A highlight of the Linz program was a deputation visit to the Methodist community in Vienna. Three Methodist congregations were visited by different groups among the thirty-seven work campers. During these visits preaching services, special music, and discussions concerning the work of Christian fellowship brought not only information, but also a sense of belonging to a church that reaches around the world.

The work campers went into these meeting with varying motives. Some went in order to share such an experience with Christian friends; others to understand more thoroughly the refugee problem of the congregations; others to deepen their personal religious experience and bind themselves to a closer relationship with God. Some had all these motivations.

But everyone shared, everyone learned, everyone grew. As we scattered to our homes after six weeks together, we prayed that our spirit of oneness not be weakened by physical separation from the community which had brought us such joy and Christian fellowship. By our experience we have been strengthened in our Christian concern for one another and for mankind the world over.

By Their Fruits . . . Ye Shall Know Them

(*Continued from page 33*)

.'s have found Christ since coming to Korea, and
ir lives are an inspiration and testimony to all.

BETTY SNEAD, SEOUL, KOREA

*lping train youth and students for Christian re-
nsibility.*

Many older churches with a good congregation
e a smaller one or a Sunday school as their proj-
. They lead classes until local persons are capable of doing so, help financially until the new group can support itself, and help morally by visiting the people and being friends who can be called on in time of need. Until the new group is large enough to build a church, it meets in the homes of the members. Many of the girls in the dormitory have expressed an interest in going out to help the Sunday schools around here, so I am planning for a caravan team which will go out during the next three months.

HELEN DENNEY, BELO HORIZONTE, BRAZIL

THE APRIL SHOWER

YES, this year we are looking for a shower of new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK in this month of April.

We changed the timing of this drive from October to April because many Woman's Societies requested that the drive be near to the month when new officers are elected.

The banners will be given, as in the past years, to the judisdiction, conference, and district which have the largest number of new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

This year we have two attractive inducements.

• One—because of greatly increased costs it is necessary to eliminate the reduced price of combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Therefore, beginning June first, combination subscriptions to these magazines will be $2.50. *But—new* combination subscriptions during the April drive will still be $2.30. Therefore each subscriber will save 20 cents on a combination subscription during the April drive.

• Two—a seventy-five cent book, *Declaring His Glory* by Eloise A. Woolever, will be the premium given to each new combination subscriber. The book is given as an inducement because it is a fascinating account of the activities of Methodist women at work around the world. I have just reread this book and found it so interesting that I could scarcely lay it aside until I had finished. We are reminded that the evangelization of the world is the task of the church universal, and that the work of the Woman's Division is a very real part of that task.

It would be difficult to find a story more compelling or one which more vividly depicts the story of women's work in our church. From the beginnings and growth in overseas missions, through the work in thirty-two countries, one sees the changing patterns and methods of missionary work portrayed. Fascinating stories of pioneer and present day missionaries and nationals fill the pages.

This book has a series of worship aids in its closing pages.

In summary, may we say that it will make a valuable reference book for every home library—and it's *free—free—free—with each* new combination subscription.

Suitable order forms have been sent each local secretary and new combination subscriptions with remittances must reach us by May 15. Be very careful to report new subscribers' names and addresses correctly so that no one will miss this splendid gift book.

Let us make April truly a month of showers of new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Showers that bring a real harvest.

Send combination subscription to:

THE METHODIST WOMAN,
7820 Reading Road,
Cincinnati 37, Ohio

or

WORLD OUTLOOK,
150 Fifth Avenue,
New York 11, New York.

PROGRAM TOPICS
for
Woman's Societies of Christian Service
and
Wesleyan Service Guilds
September, 1957—August, 1958
Theme: The March of Missions

September: **"Mission Cinerama (The Geographical March of Missions), by Louise Robinson.**

October: **"Our Home Mission Centers and Race," by Eunice Jones Stickland.**

November: **"The Mind That Was in Christ" (The March of Mission through Student Work and Our Educational Institutions of Higher Learning), is by Dr. and Mrs. H. D. Bollinger.**

December: **"You Are My Witnesses (The March of Missions in Evangelism), by Dorothy Wilber.**

January: **"Japan Today," by Kiyo Tanaka.**

February: **"Christian Action on the March," by Thelma Stevens.**

March: **"The March of Missions in Healing," by Dr. Louise Branscom and Dr. and Mrs. Harold N. Brewster.**

April: **"The March of Youth in Missions," by Jameson Jones.**

May: **"The March of Mission Dollars," by Betsy S. Wolfe.**

June: **"Changing Patterns in the March of Missions," by Elizabeth Watson.**

July: **"The March of Mission Through the World Federation of Methodist Women," by Mrs. W. H. Landrum.**

August: **"My Life in the March of Missions," by Ethel Thomas and Mary Lou Bond.**

BOOK REVIEW

NAN COLLEGE, *the Woman's lege of South China*, by L. Ethel llace. New York, 1956: United ard of Christian Higher Educa- n in Asia (formerly United Board Christian Colleges in China); pp., cloth, $3.00; paper, $2.00. few paper-back copies are avail- e from Literature Headquarters, 20 Reading Road, Cincinnati 37, io.

writing the history of Hwa College Miss Wallace pays and glowing tribute to the dedicated American mission- whose lives went into the th of this famous school, but stresses the courage, vision, devotion of the Chinese fac- In so doing she gives an ac- t of a mission which became ntegral part of the people to n it was taken.

is is no dry, factual account institution. It is an adven- in missions. The Spirit of st moves through the entire f the college. It shines in the and loyalty of students and ty as they flee inland before- sion and then return to re- l the college from the shambles nvasion left behind. The last age to come from the college "Pray." This book is an ex- nt answer to any skeptic who oomy about the efficiency of stian missions or of their dur- ty in the national life of the try to which they are taken. hristianity should be mute on campus of Hwa Nan since Communists took it over it ks still through the witness of ents who carried it all over a and into exile to other heast Asian countries.

va Nan College is recom- led reading in connection with year's mission study, "South- Asia." The college is first of n example of cooperative mis- ry effort between Americans nationals and secondly a con- ng influence as its alumnae in various capacities in the tries of Southeast Asia or wit- in their own Christian homes.

—D. M. H.

Items of Interest

Intelligent Illiterates. Many Navajo children are handicapped in school by a background of poverty, malnutrition, non-English-speaking, uneducated parents, and broken homes. When unhampered by such handicaps, they do well in school—they often do well in spite of them. Navajo children have been found to be intelligent and responsive, yet the tribe is 75 per cent illiterate because of lack of adequate school facilities in the past. Every year the Navajo Methodist Mission School in Farmington, New Mexico, turns away many times the number of pupils it can accept. Education is a basic necessity for the release of the Navajo from the bondage of poverty, disease, and wardship. It is significant that great strides have been made by the government in the last few years in providing schools and enrolling children in them so that about eighty per cent of the children of school age are in school.

New Bethlehem Center Building Dedicated in Charlotte. January 27, 1957, turned out to be a rainy and muddy Sunday in Charlotte, North Carolina. But the dedication of the new Bethlehem Center building at 2705 Baltimore Avenue was not "dampened" at all, for more than five hundred people attended the service and viewed the premises.

The Woman's Division of Christian Service was represented by Mrs. John Hoyle, Jr. The high-school chorus of eighty-six voices sang very beautifully "Bless This House," at the special request of Miss Margaret Hodkins, deaconess, who is head resident at the center.

This lovely building is situated in a new community of several housing projects. "It is so pretty," is a typical child's remark. Several who were familiar with the other building located in an old downtown section have wondered whether this new one was a dream or really a Bethlehem Center! Real it is! And it was made possible by Week of Prayer Funds.

In Memoriam

Miss Emma J. Barber was born November 9, 1879, in Algansee, Michigan. She graduated from Quincy High School and completed her Life Certificate course in Kindergarten and Primary Education in Michigan State College in Ypsilanti in June, 1903. She graduated from Folts Mission Institute, Herkimer, New York, in June, 1909.

In November, 1909, she sailed for India where she was supported by the Northwestern Branch of The Woman's Foreign Missionary Society. She served for thirty-seven years as kindergarten and primary supervisor and in teacher training in Isabella Thoburn College, Lucknow; Queens Hill School, now known as Mount Hermon, in Darjeeling; and in schools in Bangalore, Kolar, and Belgaum. Miss Barber was an excellent teacher, devoted to her calling and highly esteemed by her colleagues. In August, 1945, she returned to the United States and was retired August 1, 1947.

Miss Barber passed away on January 15, 1957, at the Clark Memorial Home in Grand Rapids, Michigan, where she had been residing for the past six years. Funeral services were conducted in the chapel of the Home by Dr. Lester A. Kilpatrick, pastor of the First Methodist Church, and Miss Mildred Drescher gave a brief account of Miss Barber's life and work in India.

Dr. Lois Emily Witham was born July 26, 1887, near Norcatur, Kansas. She received her B.S. degree in Home Economics and Chemistry in 1916, and the Master of Science degree in Bacteriology and Chemistry in 1918 from the Kansas State Hospital. From 1918-20 she was an instructor in bacteriology at the Kansas State Hospital.

In 1920 Dr. Witham sailed for China where she was appointed to teach chemistry at Hwa Nan College, Foochow, Fukien, China. Due to illness she returned to the United States in 1922. After regaining her health she attended the Johns Hopkins University receiving the Doctor of Science degree in 1926.

In the fall of 1926 she returned to Hwa Nan College, remaining there until 1930. Then she taught at the Woman's Christian Medical College in Shanghai, the medical school of St. John's University in Shanghai, and the medical school of Cheeloo University in Tsinan. She returned to the United States in 1949 and was retired June 1, 1951. She lived at the Robincroft Rest Home in Pasadena, California.

Dr. Witham passed away on February 11, 1957, at the University of California Medical Center in Los Angeles.

Life Income Gift Certificate

WOMAN'S DIVISION OF CHRISTIAN SERVICE

HERE is complete safety and the gratifying knowledge that when you have passed on your money will continue to further God's work. Write today for full particulars.

Clip this coupon... Mail it today!

Treasurer, Woman's Division of Christian Service, Room 626
(Dept. MW 47) 150 Fifth Avenue, New York 11, New York

Please send me your free leaflet, "Annuity Dollars Make a Difference."

Name .....

Address .....

City ..... **Zone**..... **State**.....

Date and year of birth.....

RECENT ARRIVALS FROM:

Africa—Southern Rhodesia: Mis Elma Ashby, R.N., 3622 Gale Aven Long Beach, California; Sylvia drich, Hadley, Michigan.

India — Misses Elizabeth Over R.N., 230-A South Laurel Street, Ri mond 20, Virginia; G. Lilly Swor 1317 Burleigh Road, Luthervi Maryland.

Latin America—Argentina: Mis Jane Miller, 2222 Jersey, Quincy, I nois; Patricia Woodruff, 235 E 49th Street, New York, New York.

Brazil: Misses Mary and Fran Bowden, c/o Mr. John Bowden, I South Walkup Avenue, Crystal La Illinois; Florence Ford, 213 Fou Street, Freeport, Pennsylvania; Em Helen Stewart, 204 33rd Aven Hattiesburg, Mississippi; Aula Ter c/o Mr. Milo W. Terry, Humble Refining Co., Conroe, Texas.

Cuba: Miss Imogene Elswick, Fifth Avenue, New York 11, N York.

Mexico: Miss Dora Schm Moundridge, Kansas; Miss Em Weber, 364 Boling Street, Jackson Mississippi.

Peru: Misses Mabel Lorah, Delaware Avenue, West Pittston, Pe sylvania; Ella Greve, 201 N. Colle Bethany, Oklahoma.

Southeast Asia—Malaya: Mis Ann Harder, 271 North K Str Dinuba, California; Frances W Marquez, Texas.

RECENT DEPARTURES FOR:

Africa—Congo Belge: Miss Ma L. Reed.

Liberia: Miss Margaret Prent R.N.

Southern Rhodesia: Miss Eve DeVries.

India—Miss Doris Welles.

Japan—Gloria Jean Reed.

Latin America—Brazil: Mary He Clark.

Southeast Asia—Malaya: Miss B Lou Fitch.

ADDRESS

Missionary Personnel Office
150 Fifth Ave., New York 11, New York
Room 1000

Foreign Fields:
Miss Marguerite Twinem

Home Fields:
Miss Alpharetta Leeper

Summer School Opportunities 1957

Listed by MISS ELIZABETH STINSON and MISS HELEN L. JOHNSON

ction Schools of Missions and Christian Service, 1957

AL JURISDICTION—Gulfside Assembly, Waveland, Miss.....June 17-23
n: Mrs. George Dismukes, Westville, Okla.
irman: Mrs. M. M. Drake, 1032 Second Ave., S., Nashville 10, Tenn.

CENTRAL JURISDICTION—Albion College, Albion, Mich. June 17-22
n and Chairman: Mrs. Harold M. Baker, 3433 Secor Rd., Toledo 6, Ohio

EASTERN JURISDICTION—Pembroke College, Providence, R. I. June 12-19
n and Chairman: Mrs. Clyde LeMessurier, 164 Terrace Park, Rochester 11, N. Y.

CENTRAL JURISDICTION—Mt. Sequoyah, Fayetteville, Ark. June 24-29
n: Miss Mildred Osment, Jonesboro, Arkansas. Box 105
irman: Mrs. Virgil Neely, 717 N. W. 15th St., Ardmore, Okla.

EASTERN JURISDICTION—Lake Junaluska, N. C.....July 4-11
n: Mrs. A. C. Johnson, 766 Covington Avenue, Bowling Green, Ky.
irman: Mrs. E. L. Glossbrenner, 3814 Hawthorne Avenue, Richmond 2, Virginia

RN JURISDICTION—Westminister College, Salt Lake City, Utah June 24-28
n: Mrs. F. W. Batten, Box 655, Dos Palos, Calif.
irman: Mrs. Arthur L. Young, 1040 Ave. B, Redondo Beach, Calif.

Conference Schools and Institutes

CENTRAL JURISDICTION

AL ALABAMA—Daniel Payne College, 6415 Washington Blvd., Birmingham, Ala.....July 22-26
n: Mrs. S. J. Jordon, 12 Tenth Avenue, West, Birmingham, Ala.
irman: Mrs. W. L. Turner, 309 Eighth Ave., W., Birmingham 4, Ala.

AL WEST—National College for Christian Workers, Kansas City, Mo. July 14-19
n: Mrs. C. C. Reynolds, 2100 Woodland, Kansas City 8, Missouri
irman: Mrs. Mary L. Watrous, 2640 Euclid, Kansas City, Mo.

VARE—Delaware State College, Dover, Delaware.....July 14-20
n: Mrs. Carrie W. Henry, 1311 Tatnall St., Wilmington, Del.
airman: Mrs. Thomas A. Anderson, 168-16 104th Ave., Jamaica, N. Y.

ENNESSEE—Morristown College, Morristown, Tenn.....July 8-12
n: Mrs. Willie May Crawford, Morristown College, Morristown, enn.
airman: Mrs. Fred Davis, 926 Unaka Street, Harriman, Tenn.

DA—Boylan-Haven School, Jacksonville, Fla.....June 24-29
n and Chairman: Mrs. Ida B. Weeks, 1228 Finley Avenue, North, irmingham, Alabama

GIA—Gammon Theological Seminary, Atlanta, Ga.....July 28-August 2
n: Mrs. Ruth Everett, 978 Folks St., Waycross, Ga.
airman: Mrs. C. B. Copher, Gammon Theological Seminary, Atlanta, Ga.

GTON—Kentucky State College, Frankfort, Ky.....July 15-19
n: Miss Rebecca E. Bush, 3128 N. Harding Street, Indianapolis, Ind.
airman: Mrs. M. M. Williams, 3553 South Parkway, Chicago 15, Ill.

SIPPI—Gulfside Assembly, Waveland, Miss.....June 24-28
n: Mrs. W. F. Calbert, 1425 22nd Street, Gulfport, Miss.
airman: Mrs. Mozelle Nevers, 623 Owens Street, Columbia, Miss.

H CAROLINA—Bennett College, Greensboro, N. C.....July 1-5
n: Miss Fanny McCollum, Guilford, North Carolina
airman: Mrs. Mary N. Morrison, Route 4, Box 76, Statesville, N. C.

H CAROLINA—Browning Home and Mather Academy, Camden, S. C. June 24-29
n: Reverend W. M. Stokes, 113 Cheraw Street, Bennettsville, S. C.
airman: Mrs. J. W. Robinson, 241 Wiemer Street, Bamberg, S. C.

WEST—Camp Aldersgate, Little Rock, Ark.....July 15-19
n: Mrs. Louis Gaines, 1500 South Valmar, Little Rock, Ark.
airman: Mrs. B. F. Scott, 1717 N. E. 9th Street, Oklahoma City, Okla.

SSEE—Tennessee A. & I. State University, Nashville, Tenn.....July 15-20
n: Rev. Julius C. Johnson, 1109 First Ave., S., Nashville, Tenn.
airman: Mrs. W. R. Smith, 904 Silverdene Place, Nashville 6, Tenn.

—Wiley College, Marshall, Tex.....July 1-5
n: Mrs. Lola M. Carter, 6023 West Montgomery Road, Houston 18, ex.
airman: Mrs. Charles B. Murphy, 2201 Sampson, Houston, Tex.

MISSISSIPPI—Rust College, Holly Springs, Miss.....August 5-10
n: Mrs. Lilian R. Johnson, Box 94, Clarksdale, Miss.
airman: Mrs. Arcola Elliott, Box 301, Ripley, Miss.

WASHINGTON.....July 22-26
Dean: Mrs. Mildred Barnes, 614 S. Washington St., Alexandria, Va.
Chairman: Miss Ernestine Crump, 526 Laurens Street, Baltimore 17, Md.

WEST TEXAS—Huston-Tillotson College, 1820 East 8th., Austin, Tex. July 22-26
Dean: Mrs. W. L. Smith, 2304 Colcord Avenue, Waco, Tex.
Chairman: Mrs. L. E. Moore, 1915 E. 12th St., Austin, Tex.

NORTH CENTRAL JURISDICTION

DETROIT—

Albion—Albion College, Albion, Mich.....July 8-12
Dean: Mrs. Colin Houston, 211 McLean, Highland Park 3, Mich.
Chairman: Mrs. Hugh Townley, 2021 Hanchett, Saginaw, Michigan

Marquette—(Institute) Northern Michigan College of Education, Marquette, Mich.....August 12-14
Dean: Mrs. Colin Houston, 211 McLean, Highland Park 3, Mich.
Chairman: Mrs. Hugh Townley, 2021 Hanchett, Saginaw, Mich.

ILLINOIS—Illinois Wesleyan University, Bloomington, Ill.....June 24-28
Dean: Mrs. Cecil Reise, Downs, Ill.
Chairman: Mrs. H. W. Fitch, 597 Dean Street, Bushnell, Ill.

INDIANA—Bishop Roberts Park, R. Route, Mitchell, Ind.....June 23-28
Dean: Mrs. Roy Priest, 4301 Stringtown Rd., Evansville, Ind.
Chairman: Mrs. Frank Ellis, 516 E. Court Ave., Jeffersonville, Ind.

IOWA-DES MOINES—Simpson College, Indianola, Iowa.....June 24-28
Dean: Mrs. J. A. Owens, 1408 47th St., Des Moines, Iowa
Chairman: Mrs. Ralph McGee, 800 S. Jackson St., Osceola, Iowa

MICHIGAN—Albion College, Albion, Mich.....June 24-28
Dean: Mrs. Daniel N. Lipke, 463 Cheshire Drive, N. E., Grand Rapids, Mich.
Chairman: Mrs. Mark Lamos, Barrytown, Mich.

MINNESOTA—Hamilton University, St. Paul 6, Minnesota.....June 24-28
Dean: Mrs. F. L. Sechrist, P. O. Box 394, Blue Earth, Minn.
Chairman: Mrs. W. S. Sorenson, 2121 W. Rogers Parkway, Duluth 6, Minn.

NORTH DAKOTA—(Institute) Wesley College, Grand Forks, N. D. July 8-11
Dean: Mrs. Sumner Williams, Hillsboro, N. D.
Chairman: Mrs. Andrew Haibeck, 613 South Eighth St., Fargo, N. D.

NORTH-EAST OHIO—

Bethesda—Epworth Park, Bethesda, Ohio.....August 4-8
Dean: Mrs. S. H. Pollock, 319 Reserve Avenue, Steubenville, Ohio
Chairman: Mrs. Stanley Beresford, 180 Third, S. E., Carrollton, Ohio

Lakeside—Lakeside, Ohio.....July 21-26
Dean: Mrs. Paul Spencer, 991 Parkside Drive, Alliance, Ohio
Chairman: Mrs. Stanley Beresford, 180 Third Street, S. E., Carrollton, Ohio

Mount Union—Mount Union College, Alliance, Ohio.....June 23-28
Dean: Mrs. P. A. Elwood, 147 Burrows Street, Geneva, Ohio
Chairman: Mrs. Stanley Beresford, 180 Third Street, S. E., Carrollton, Ohio

NORTH INDIANA—Epworth Forest, Leesburg, Ind.....June 23-28
Dean: Mrs. Lowell Spraker, R.R. 2, Kokomo, Ind.
Chairman: Mrs. J. E. Thacker, 1013 Illsley Drive, Fort Wayne, Ind.

NORTH IOWA—Morningside College, Sioux City, Iowa.....June 24-28
Dean and Chairman: Mrs. Leo French, Coggan, Iowa

NORTHWEST INDIANA—Battle Ground, Ind.....July 14-19
Dean: Mrs. Emerson Sutcliffe, 636 Vine Street, West Lafayette, Ind.
Chairman: Mrs. A. A. McClanahan, R.R. 2, Lafayette, Ind.

OHIO—

Delaware—Ohio Wesleyan University, Delaware, Ohio.....June 23-28
Dean: Mrs. Sidney Mayer, 2020 West Granville, Worthington, Ohio
Chairman: Mrs. W. C. Taylor, 3425 Edgevale Road, Toledo 6, Ohio

Lakeside—Methodist Camp Grounds, Lakeside, Ohio.....July 28-August 2
Dean: Mrs. William Callihan, 601 South Main Street, Gibsonburg, Ohio
Chairman: Mrs. W. C. Taylor, 3425 Edgevale Road, Toledo 6, Ohio

Lancaster—Methodist Camp Grounds, Lancaster, Ohio.....July 14-19
Dean: Mrs. J. H. Dickeson, 28 Elizabeth Street, Newark, Ohio
Chairman: Mrs. W. C. Taylor, 3425 Edgevale Road, Toledo 6, Ohio

Sabina—Methodist Camp Grounds, Sabina, Ohio July 21-26
Dean: Mrs. M. O. Bechtel, 606 Seventh Street, Middletown, Ohio
Chairman: Mrs. W. C. Taylor, 3425 Edgevale Road, Toledo 6, Ohio

ROCK RIVER—Elmhurst College, Elmhurst, Ill.....June 24-28
Dean: Mrs. Herbert M. Jones, 6445 Palma Lane, Morton Grove, Ill.
Chairman: Mrs. C. Clifford Cummings, 168 S. Commonwealth, Elgin, Ill.

SOUTH DAKOTA—Lake Poinsett Methodist Camp, Arlington, S. D. July 8-12
Dean: Mrs. Alvin Rau, 1123 Eleventh St., Rapid City, S. D.
Chairman: Mrs. L. C. Archer, 921 S. 10th Ave., Sioux Falls, S. D.

SOUTHERN ILLINOIS—McKendree College, Lebanon, Ill.....August 5-9
Dean: Mrs. Harry Wells, Box 149, Lawrenceville, Ill.
Chairman: Mrs. C. J. Jacoby, Fairmount Addition, Alton, Ill.

WEST WISCONSIN—

Pine Lake—Westfield, Wis.....July 9-13
Dean: Mrs. Robert Cuff, 211 East Pleasant Street, Portage, Wis.
Chairman: Mrs. John Otten, 115 North 23rd Street, La Crosse, Wis.

Whispering Pines—Frederic, Wis.....July 22-26
Dean: Mrs. Wilmer T. Phillips, 202 North Second Street, River Falls, Wis.
Chairman: Mrs. John Otten, 115 North 23rd Street, La Crosse, Wis.

WISCONSIN—Wayland Academy, Beaver Dam, Wisconsin.....July 15-19
Dean: Mrs. R. L. Hundley, Rt. 1, Box 157, Thiensville, Wis.
Chairman: Mrs. F. C. Steinhaus, 129 Long Court, Sheboygan, Wis.

NORTHEASTERN JURISDICTION

BALTIMORE—Western Maryland College, Westminster, Maryland July 14-19
Dean:
Chairman: Mrs. Leighton E. Harrell, 4025 Tuckerman St., Hyattsville, Md.

CENTRAL NEW YORK—Keuka College, Keuka Park, New York.....July 21-25
Dean: Mrs. J. Harold Riggle, 16 Chapel St., Seneca Falls, N. Y.
Chairman: Mrs. Kenneth E. Lundy, 48 Sodus Street, Clyde, N. Y.

CENTRAL PENNSYLVANIA—Dickinson College, Carlisle, Pa.....June 27-July 2
Dean: Mrs. W. Lynn Crowding, 457 Pine St., Williamsport, Pa.
Chairman: Mrs. Frank W. Ake, 38 South Third Street, Lewisburg, Pa.

ERIE—Allegheny College, Meadville, Pa.....July 21-26
Dean and Chairman: Mrs. Roy Grandy, 50 Third St., Sharpsville, Pa.

GENESEE—Camp Wesleyan, Silver Lake, New York.....July 7-11
Dean: Mrs. Leland G. Davis, 20 Elmhurst Road, Buffalo 26, N. Y.

MAINE—Scarborough Beach, Me.....September 3-7
Dean: Mrs. Alfred G. Hempstead, 323 State Street, Augusta, Me.
Chairman: Mrs. J. Thomas Pedlow, 57 College Avenue, Orono, Me.

NEW ENGLAND—Rolling Ridge, North Andover, Mass.....September 9-13
Dean and Chairman: Mrs. Charles C. McPherson, Southampton, Mass.

NEW ENGLAND SOUTHERN—Camp Aldersgate, North Scituate, R.D., R. I.....July 31-August 4
Dean: Mrs. Norbert Hill, Gales Ferry, Conn.
Chairman: Mrs. Stephen H. Smith, P. O. Box 574, Cotuit, Mass.

NEW HAMPSHIRE—Hedding Camp Grounds, Epping, N. H.....July 21-26
Dean and Chairman: Mrs. Karl H. Thiem, 3 Park Avenue, Derry, New Hampshire

NEW JERSEY—Pennington School for Boys, Pennington, N. J.....July 15-19
Dean and Chairman: Mrs. Henry D. Ebner, 324 Atlantic Ave., Atlantic City, N. J.

NEW YORK—Oakwood School, Poughkeepsie, New York.....July 8-12
Dean: Miss Elizabeth Luce, 63 Main Street, Delhi, New York
Chairman: Mrs. Ernest E. Tuck, 5 Peter Cooper Rd., New York 10, N. Y.

NEW YORK EAST—Methodist Training Center, Shelter Island Heights, N. Y. July 8-15
Dean: Mrs. Dugald J. Cameron, 36 Benedict Place, Pelham, N. Y.
Chairman: Mrs. Orville W. Hawes, 135 Hobart St., New Haven 11, Conn.

NEWARK—Centenary College for Women, Hackettstown, N. J.....June 24-28
Dean: Mrs. J. M. Odenwelder, 1 Bartholdi Avenue, Butler, N. J.
Chairman: Mrs. R. Clifford Whitfield, 85 Rossmore Place, Belleville 9, N. J.

NORTHERN NEW YORK—Camp Aldersgate, Brantingham, N. Y.....July 21-26
Dean: Mrs. John W. Warren, 269 Flower Ave., W., Watertown, N. Y.
Chairman: Mrs. Olin Mowry, Minetto, N. Y.

PENINSULA—Wesley Junior College, Dover, Delaware.....July 15-19
Dean:
Chairman: Mrs. A. J. Jackson, 3517 Philadelphia Avenue, Claymont, Del.

PHILADELPHIA—Pocono Plateau, Cresco, Pa.....July 6-13
Dean: Mrs. W. Curtis Drake, 15 Yale Rd., Havertown, Pa.
Chairman: Mrs. George Burley, 39 Serpentine Lane, Levittown, Pa.

PITTSBURGH—Methodist Training Center, Jumonville, Star Rt., Uniontown Pa.....July 14-21
Dean: Mrs. Paul Lindberg, 117 Spencer Avenue, Pittsburgh 27, Pa.
Chairman: Mrs. Josiah Osmond, 415 Chess St., Monongahela, Pa.

TROY—Green Mountain Junior College, Poultney, Vt.....July 8-12
Dean: Mrs. T. F. Ogden, 801 Plymouth Avenue, Schenectady, N. Y.
Chairman: Mrs. Harold W. Griffis, 111 Van Rensselaer Avenue, Albany 4, N. Y.

WEST VIRGINIA—West Virginia Wesleyan College, Buckhannon, W. Va. July 8-13
Dean and Chairman: Mrs. Don F. Freeman, 2108 McCorkle Avenue S. E., Charleston, W. Va.

WYOMING—Keystone Junior College, La Plume, Pa.....August 5-9
Dean: Mrs. Harold A. McKenzie, 35 Scott Street, Oxford, N. Y.
Chairman: Mrs. Hannah Patchin, 55 Church Street, Oneonta, N. Y.

SOUTH CENTRAL JURISDICTION

CENTRAL KANSAS—Kansas Wesleyan University, Salina, Kan. July 28-Aug
Dean: Rev. Glenn Matthew, 203 Derby Bldg., Wichita, Kan.
Chairman: Mrs. John King, 707 F Street, Phillipsburg, Kan.

CENTRAL TEXAS—Tarleton State College, Stephenville, Tex.....July
Dean: Mrs. J. W. Winters, Evart, Tex.
Chairman: Mrs. Gorman Jones, Box 125, Weatherford, Tex.

KANSAS—Baker University, Baldwin, Kan. July
Dean: Rev. Harry Ritter, Box 363, Emporia, Kan.
Chairman: Mrs. Homer Kelly, Wathena, Kan.

LITTLE ROCK—Henderson State Teachers College, Arkadelphia, Ar July
Dean: Mrs. George Meyer, 2404 South Tyler St., Little Rock, Ark
Chairman: Mrs. Glenn G. Martel, 408 N. Jefferson, Magnolia, Ark

LOUISIANA—Centenary College, Shreveport, La.....August
Dean: Mrs. F. C. Haley, 607 East College, Homer, La.
Chairman: Mrs. Wideman Watson, 720 West Main St., Homer, L

MISSOURI—Central College, Fayette, Mo.....July
Dean: Mrs. Clyde Kirk, Plattsburg, Mo.
Chairman: Mrs. C. L. Dorris, 2118 Savannah Avenue, St. Joseph

NEBRASKA—Nebraska Wesleyan University, Lincoln, Neb.....August
Dean: Mrs. L. Browder Bowen, 3445 Orchard St., Lincoln 3, Neb
Chairman: Mrs. Raymond Sitorius, Gothenburg, Neb.

NEW MEXICO—Methodist Assembly, Sacramento, N. M.....July
Dean: Mrs. R. V. Robertson, 5015 Fifth St., N. W., Albuquerque,
Chairman:

NORTH ARKANSAS—Hendrix College, Conway, Arkansas.....July
Dean: Mrs. James S. Upton, 1212 Winfield, Conway, Ark.
Chairman: Mrs. Elmus C. Brown, Box 326, Hughes, Ark.

NORTH TEXAS—Southern Methodist University, Dallas 5, Tex.....July
Dean: Mrs. W. D. Haggard, Plano, Tex.
Chairman: Mrs. Claude McKinney, Van Alstyne, Tex.

NORTHWEST TEXAS—St. John's Methodist Church and Texas Technolo College, Lubbock, Tex.....July 29-Aug
Dean: Mrs. Cecil Matthews, 2420 Fifteenth St., Lubbock, Tex.
Chairman: Mrs. M. L. Hines, 2312—13th Street, Lubbock, Tex.

OKLAHOMA—

Camp Egan—Methodist Assembly Grounds, Tahlequah, Okla.....July
Dean: Mrs. Clarence Roberts, 517 North Elm, Shawnee, Okla.
Chairman: Mrs. George V. Metzel, 1925 South Florence, Tulsa,

Oklahoma City—St. Luke's Church, Oklahoma City, Okla.....July
Dean: Mrs. John Booth, 3223 N. W. 18th Street, Oklahoma City,
Chairman: Mrs. George V. Metzel, 1925 South Florence, Tulsa,

ST. LOUIS—Central College, Fayette, Mo.....July
Dean: Mrs. C. G. Kane, 7469 Stanford Avenue, University City 5,
Chairman: Mrs. L. C. Christianson, 646 Salem, Rolla, Mo.

SOUTHWEST MISSOURI—National College for Christian Workers, K City, Mo.....July
Dean: Mrs. J. N. Allison, 1917 Willow Street, Independence, Mo.
Chairman: Miss Mary Elizabeth Klingner, 1529 E. Elm, Springfield

SOUTHWEST TEXAS—Mt. Wesley, Kerrville, Tex.....August
Dean: Rev. Horace M. King, 535 Bandera Road, San Antonio, Tex.
Chairman: Mrs. C. Herman Murph, Box 808, Taft, Tex.

TEXAS—Lakeview Methodist Assembly, Route 5, Palestine, Tex.....July
Dean: Rev. John W. Hardt, Box 849, Marshall, Tex.
Chairman: Mrs. Harmon Lowman, 1737 Avenue J, Huntsville, Te

SOUTHEASTERN JURISDICTION

ALABAMA-WEST FLORIDA—Huntingdon College, Montgomery, Ala. July 29-Aug
Dean:
Chairman: Mrs. C. M. Nuttall, 3763 MacLamar Rd., Montgomery,

FLORIDA—Florida Southern College, Lakeland, Florida.....July 29-Aug
Dean: Mrs. R. E. Rutland, 2226 N. W. Second, Ave., Gainesville
Chairman: Mrs. Paul M. Stewart, 311 Joanna Street, Tavares, Fla

HOLSTON—Sullins College, Bristol, Va.....August
Dean: Mrs. R. R. Spraker, Sunset View, Maryville, Tenn.
Chairman: Mrs. W. D. Addington, Sunset View, Maryville, Tenn.

KENTUCKY—Sue Bennett College, London, Kentucky.....Augus
Dean: Mrs. J. W. Holbrook, Morehead, Ky.
Chairman: Mrs. John B. Rose, 255 South Hanover, Lexington, Ky.

LINCOLN LEADERSHIP—Kentucky State College, Frankfort, Ky. June
Dean: Mrs. G. W. Hummel, 105 N. Seminary, Madisonville, Ky.
Chairman: Mrs. W. H. McCallum, 2972 East Lafayette Street, D 7, Mich.

LOUISVILLE—Kentucky Wesleyan College, Owensboro, Ky.....August
Dean: Mrs. Paul S. Powell, 1417 Locust St., Owensboro, Ky.
Chairman: Mrs. H. E. Arterburn, Park City, Kentucky

'S—Lambuth College, Jackson, Tenn.....August 12-16
: Mrs. W. S. Atkins, Fulton, Ky.
rman: Mrs. C. W. Dunlap, 380 Holmes Circle, Memphis, Tenn.
IPPI—Seashore Methodist Assembly Grounds, Biloxi, Miss. August 5-9
: Mrs. Henry Barnard, Anguilla, Miss.
rman: Mrs. R. E. Jordan, 1515 Lyncrest, Jackson 2, Miss.
ALABAMA—Birmingham Southern College, Birmingham, Ala. August 27-31
: Mrs. Jesse C. Smith, 4725 Avenue R., Birmingham 8, Ala.
rman: Mrs. R. M. Howell, 601 Seventh St. W., Birmingham 4, Ala.
CAROLINA—Duke University, Durham, N. C.....August 12-16
: Mrs. J. A. Warren, Box 224, Chapel Hill, N. C.
irman: Mrs. Sam A. Dunn, Enfield, N. C.
GEORGIA—Emory University, Emory University, Ga.....August 19-23
n and Chairman: Mrs. George W. Longino, 1155 Cahaba Drive, W., Atlanta, Ga.
MISSISSIPPI—Camp Lake Stephens, Oxford, Miss.....August 19-23
: Mrs. Felix Sutphin, Grenada, Miss.
irman: Mrs. Herman E. Jones, Saltillo, Miss.
CAROLINA—Columbia College, Columbia S. C.....August 5-9
: Mrs. R. L. Holroyd, Box 17, Chester, South Carolina
irman: Mrs. F. M. Roddey, 147 Edisto Avenue, Columbia, S. C.
GEORGIA—Wesleyan College, Macon, Ga.....August 19-23
n and Chairman: Mrs. Clyde J. Newman, 1205 Palmyra Rd., Albany, a.
SEE—Methodist Assembly Grounds, Beersheba Springs, Tenn. July 22-26
: Mrs. Henry Smith, 122 Maple Street, Sparta, Tenn.
irman: Mrs. Pickens Johnson, 1719 Eleventh Avenue North, Nashville, nn.
IA—Randolph Macon Woman's College, Lynchburg, Va. August 26-30
: Mrs. E. L. Glossbrenner, 3814 Hawthorne Avenue, Richmond, Va.
irman: Mrs. J. Boyd Tyrrell, 2624 Fairway Dr., Roanoke 15, Va.
N NORTH CAROLINA—Pfeiffer College, Misenheimer, N. C. August 18-23
: Mrs. Dan K. Moore, Sylva, N. C.
irman: Mrs. Curtis L. Koontz, 409 S. State St., Lexington, N. C.

WESTERN JURISDICTION

A MISSION (Institute)—Ketchikan, Alaska.....May 11-13
: Mrs. Wayne Hull, Box 425, Kenai, Alaska
irman:
ORNIA-NEVADA—College of the Pacific, Stockton, Calif. August 12-16
: Mrs. James Catterall, 5310 Callister Avenue, Sacramento 19, Calif.
irman: Mrs. Harold Hardman, 9104 Madison, Avenue, Castro alley, Calif.
ADO—
est—Palmer Lake, Colo.....July 15-19
: Mrs. Stowell Sandmeyer, 3890 South Acoma, Englewood, Colo.
irman: Mrs. George E. Berry, 503 Grand Avenue, Grand Junction, olo.
rn Slope Area (Institute)—Grand Junction, Colo.....July 10-11
: Mrs. William Armstrong, 1265 Mesa, Grand Junction, Colo.
irman: Mrs. George E. Berry, 503 Grand Avenue, Grand Junction, olo.
I MISSION—First Methodist Church, Honolulu, T. H.....August 5-10
: Mrs. Frank E. Butterworth, 643 Ulumaika Place, Honolulu 15, T. H.
irman: Mrs. Warren Thomas, P. O. Box 835, Wahaiwa, Oahu, T. H.
—College of Idaho, Caldwell, Idaho.....July 8-12
: Mrs. Elva Mason, 320 Eleventh Avenue, North, Buhl, Idaho
irman: Mrs. Leonard Clark, 908 Maple Street, Buhl, Idaho
ANA—Flathead Lake, Rollins, Montana.....August 6-10
n and Chairman: Mrs. Robert Langel, Box 22, Rudyard, Mont.
ON—Camp Magruder, Rockaway, Ore.....July 21-26
n and Chairman: Mrs. A. S. Feller, Box 366, Camp White, Ore.
C NORTHWEST—
burg—Lazy F. Ranch, Methodist Campside, Ellensburg, Wash. August 5-9
n:
irman: Mrs. Francis M. Kinch, 3902 41st Street, S. W., Seattle 16, Vash.
na—College of Puget Sound, Tacoma, Washington.....July 29-August 2
n: Mrs. Thomas Swayze, 2910 N. 28th Street, Tacoma 7, Wash.
irman: Mrs. Francis M. Kinch, 3902 41st Street, S. W., Seattle 16, Vash.
ERN CALIFORNIA-ARIZONA—
rsity of Redlands, Calif.....August 12-16
n and Chairman: Mrs. Frank A. Hild, 2821 Coolidge, Los Angeles , Calif.

University of Redlands, Calif.....August 19-23
Dean: Mrs. C. R. Vanderburg, 926 North Raymond Avenue, Fullerton, Calif.
Chairman: Mrs. Frank A. Hild, 2821 Coolidge, Los Angeles 39, Calif.

Conference Summer Schools for Girls, 1957

CENTRAL PENNSYLVANIA—
Carrie Barge Girls' School of Missions, Dickinson College, Carlisle, Penna. .....July 7-13, 1957
Dean: Mrs. Victor K. Meredith, Jr., 625 Highland Avenue, Gettysburg, Penna.

CENTRAL WEST—Girls' School of Missions, National College for Christian Workers, 5123 Truman Rd., Kansas City 1, Mo.....July 15-19
Dean: Mrs. W. T. Wilson, 2931 La Salle St., St. Louis, Mo.

DETROIT—World Friendship Youth Conference, Lake Huron Methodist Camp, Jeddo, Mich.....July 28-August 3
Dean: Mrs. Lawrence B. Ward, 170 E. Main St., Milan, Mich.

GENESEE—Camp Wesleyan, Silver Lake, N. Y.....June 30-July 6
Dean: Mrs. Paul Huyett, 274 Morgan Street, Tonawanda, N. Y.

KANSAS, MISSOURI, SOUTHWEST MISSOURI—School of Missions for Youth, National College for Christian Workers, 5123 Truman Rd., Kansas City 1, Mo.
June 9-14 (Sophomores, juniors and seniors)
Dean: Mrs. M. W. Esteppe, Sturgeon, Mo.
June 16-21 (Freshman)
Dean: Mrs. Norvell Stonner, Miami, Missouri
June 23-28 (7th and 8th grades)
Dean: Mrs. W. W. Barrow, Clarence, Mo.
June 30-July 5 (7th and 8th grades and Freshman)
Dean: Mrs. Leonard Smoot, Coffeyville, Kansas

MINNESOTA—

NEBRASKA—Youth School of Missions, Nebraska Wesleyan University, Lincoln, Neb.....August 19-24
Dean: Mrs. L. E. Hoover, 1319 N. 38th St., Lincoln 3, Neb.

NEW JERSEY—New Jersey Conference Girls' Houseparty, Seaville, N. J. June 24-28
Dean: Mrs. Howard H. Scarborough, 23 Church St., Manasquan, N. J.

NORTHEAST OHIO—
Girls' Schools of Christian Service Lakeside, Ohio.....July 21-26
Dean: Mrs. C. E. Beougher, 219 N. Liberty St., Delaware, Ohio
Bethesda Girls' School, Bethesda, Ohio.....August 4-9
Dean Mrs. Dale Ganyard, 216 Hopley Avenue, Bucyrus, Ohio

NORTH INDIANA—Yo-Pe-Mi-Ca, Epworth Forest, Rt. 1, Leesburg, Ind. June 23-29
Dean: Mrs. Noble Greene, 204 S. Harrison, Syracuse, Ind.

OHIO—
Southern Girls' School of Christian Service, Sabina, Ohio, June 23 to 29, 1957
Dean: Mrs. Glenn Robinson, New Holland, Ohio
Northern Girls' School of Christian Service, Lakeside, Ohio July 28 to August 3, 1957
Dean: Mrs. Glenn Robinson, New Holland, Ohio

PENINSULA—Girls' School of Missions, Camp Pe-Co-Meth, Centerville, Md. June 23-28
Dean: Mrs. Ralph Lloyd, Hebron, Md.

PHILADELPHIA—School of Missions, Pocono Plateau Christian Association, Star Rt., Cresco, Pa.....June 22-29
Dean: Miss Mary A. B. Wiser, 1129 Parker St., Chester, Pa.

PITTSBURGH—Girls' School of Missions, Jumonville Methodist Training Center, Uniontown, Pa.....July 14-21
Dean: Mrs. Olin K. Hartley, Box 378, Murrysville, Pa.

SOUTHERN CALIFORNIA-ARIZONA—World Friendship Camp, Idyllwild Pines, Idyllwild, Calif.....July 13-20
Senior High Dean: Mrs. J. H. Thompson, 17913 Arline Ave., Artesia, Calif.
Junior High Dean: Mrs. Lester Green, 8013 West Blvd., Inglewood, Calif.

WYOMING—Christian Outreach Camp, Sky Lake, R. D. 2, Windsor, N. Y. July 28-August 3
Dean: Mrs. Howard Elliott, Rt. 1, Whitney Point, N. Y.

Interdenominational Summer Schools

Mount Sequoyah, Arkansas, June 30-July 5. Mrs. R. C. Allmon, 204 E. Kansas Street, Walters, Okla.
Estes Park, Colorado, June 16-22. Mrs. Max Van Hall, 1337 Newport Street, Denver, Colo.
Northfield, Massachusetts, July 1-8. Dr. William C. Walzer, 257 Fourth Avenue, New York 10, N. Y.
Silver Bay, New York, July 10-17. Dr. J. Allan Ranck, 257 Fourth Avenue, 8th Floor, New York 10, N. Y.
Northwestern University, Evanston, Illinois, August 5-9. Rev. Frederick H. Haag, 3062 Palmer Square, Chicago, Ill.
Asilomar, California, August 2-7. Miss Janet Verkuyl, 83 McAllister Street, San Francisco 2, Calif.
Chautauqua, New York, August 18-23. Miss Mabel Head, Chautauqua, N. Y.
Winona Lake, Indiana, Westminister Hotel,.....June 24-28
Registrar, Mrs. Elsie Lipp, 438 Cleveland Ave., Batavia, Ill.

OF SPECIAL INTEREST

Program Flier. A leaflet outlining the topics of the programs from September, 1957, through August, 1958. Also some thought-provoking comments on program use. Free for postage.

Handbook for Vice-Presidents, 1956-60. 35 cents; 3 for $1.00.

Handbook for Secretaries of Supply Work, 1956-60. 35 cents; 3 for $1.00.

Una Guia, 1956-60. Spanish edition of *A Guide*. 35 cents; 3 for $1.00; 10 for $2.50.

Prayer Calendar, 1957. Indispensable for the intercessor who feels a concern for our missionaries and deaconesses. Use daily during your worship time. Feel a nearness to the total program of work by becoming familiar with the work and workers. 50 cents.

Seventeenth Annual Report. Lifts up "The Spirit of Christ—For All of Life" by bringing the quadrennial goals of 1956-1960 as a call to every woman of every Woman's Society and Wesleyan Service Guild. Outlines the work in all fields of endeavor of the Woman's Division of Christian Service. Gives pertinent pointers for speakers. Order now. 75 cents.

A Christian's Primer of Human Rights. This boo discusses human rights in the light of Christian pri ples and in relationship to the church's responsibil Includes suggestions for activities in this field. 35 ce 3 for $1.00.

Our U.N. Credo. Poster-size reproduction of page 2 the March issue of THE METHODIST WOMAN. Size by 22 inches; in three shades of blue. 15 cents.

Boundless Adventure—Youth Date Book. A flier scribing the contents of the 1957-58 youth prog book. To be used by World Friendship Groups of G Free for postage.

IMPORTANT!

The May issue of THE METHODIST WOMAN will contain the Calendar of Activities for Officers for 1957-58 (formerly the Officers' Letter File). Extra copies will be available at 15 cents each.

OUR NEW PRICES • •

Effective June 1, 1957, our present combination subscription price will end, and the following schedule of prices will go into effect:

THE METHODIST WOMAN.....$1.00 per year

WORLD OUTLOOK.....$1.50 per year

Combination subscription .....$2.50 per year

All orders for subscriptions expiring after June 1, 1957, will be subject to the new rates.

It is well known that there have been increases in the cost of every item used in the production of newspapers and magazines. This has forced many of our outstanding periodicals of the country to revise their rates. Our readers will readily understand why their missionary magazines must take similar action. Rather than add to the cost of each magazine, however, we are assuming a small increase in the price of the combination subscription.

THE METHODIST WOMAN *and* WORLD OUTLOOK *appeal for and feel certain of the continued loyalty and support of their readers.*

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters: **7820 Reading Road, Cincinnati 37, Ohio**

Distributing Offices: **150 Fifth Avenue, New York 11, N. Y.—83 McAllister Street, San Francisco 2, California**

The retail stores of The Methodist Publishing House also the literature of the Woman's Division of Christian Se

05 0642Y3 LEW12 5727
MRS RICHARD A BOLT
2954 LINDEN AVE
BERKELEY 5 CALIF
05

sent $2.30 on
april 8-1957